



# THE CHURCH·MISSIONARY CLEANER



*And Ruth said, Let me now go to the field, and glean.  
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

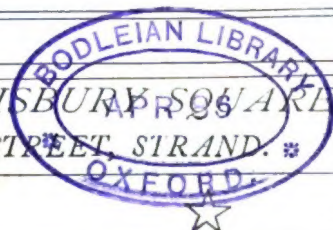
HE · THAT · REAPETH  
RECEIVETH · WAGES  
AND  
GATHERETH · FRUIT  
UNTO · LIFE · ETERNAL

VOLUME  
XI.

1884.

"And they took up of the  
fragments that remained twelve  
baskets full."—St. Matt. xiv. 20.

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# THE CHURCH MISSIONARY GLEANER



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And she went, and came, and gleaned in the field.*

RUTH II. 2, 3.

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JANUARY, 1884.

## MISSIONARY ALMANACK.

F. Qr. 5th .... 9.35 p.m.  
F. M. 12th .... 3.27 p.m.

January.

L. Qr. 20th .. 5.23 a.m.  
N. M. 28th .. 5.1 a.m.

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 3 T Isa. 63. 16. Our Father, our Redeemer. *Krapf's 1st visit Mombasa, 1844.*  
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 6 S Eph. 3. 12. Epiph. Is. 60. Lu. 3. 15—23. E. Is. 49. 13—24. John 2. [1—12.  
 7 M Isa. 43. 6. Bring my sons from afar, my daughters from ends of earth.  
 8 T Matt. 18. 14. It is not the will of your Father that one of these sh. perish.  
 9 W 1 John 4. 14. The Father sent the Son to be the Saviour of the world.  
 10 T Gal. 3. 26. Children of God by faith in Christ Jesus.  
 11 F Ro. 8. 14. As many as are led by the Spirit of God are sons of God.  
 12 S John 6. 45. Every man that hath learned of the Father cometh to Me.  
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 19 S Eph. 2. 18. Through Him we both have access by one Spirit unto the [Father.  
 20 S Isa. 55. 13. 2nd aft. Epiph. Is. 55. Matt. 12. 1—22. E. Is. 57 or 61. [Acts 12. *Tinnevely Cent., 1880. C. L. Reichardt d., 1883.*  
 21 M Jas. 1. 17. Every good and perfect gift cometh from the Father.  
 22 T Luke 12. 32. It is your Father's good pleasure to give you the kingdom. [Japan Mission begun, 1869. *J. Vaughan d., 1882.*  
 23 W Phil. 1. 2. Grace and peace from God our Father. *'Henry Venn' launched, 1878.] [Bagdad Mission begun, 1883.*  
 24 T Ro. 19. 26. There shall they be called the children of the living God.  
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 26 S Jude 1. Sanctified by God the Father.  
 27 S Isa. 62. 11. 3rd aft. Epiph. Is. 62. Matt. 15. 1—21. E. Is. 65 or 66. Acts [16. 16.  
 28 M Matt. 10. 29. A sparrow shall not fall without your Father.  
 29 T Matt. 6. 26. Your heavenly Father feedeth them. *Teita occupied, 1883.*  
 30 W Ps. 68. 5. A Father of the fatherless and a Judge of the widow. *Rev. [J. Devasagayam d., 1864.*  
 31 T Jas. 1. 17. With whom is no variableness. *Islington Coll. op., 1825.*

## ON THE LAKE OF GALILEE.

## I.

"Let us go over unto the other side."—*Mark iv. 35.*  
 (See Matt. viii. 18; Luke viii. 22.)



HE long and toilsome day was over. From morning till evening our Lord had been healing and teaching, meeting the sneers of the Scribes and Pharisees, and setting forth the "mysteries of the Kingdom of God" in parables to the thronging multitude (see ch. iii. 20, &c.). Once before, when all men were seeking Him (ch. i. 37) He had departed and gone to preach in "other cities also," and so it was now. There were multitudes ready to flock around Him, but He remembered those at a distance, on the eastern shore of the Lake of Galilee. The sheep far away in the desert were as dear to Him as those close at hand; so, instead of turning to His dwelling for the night, He said unto His disciples, "Let us go over unto the other side."

"Let us go over." Companionship is a wonderful thing. It is one of God's good gifts to man for strength, assistance, encouragement, solace, and joy (Prov. xvii. 17, xxvii. 17; Eccl. iv. 9—12). But here we have something more than mere human companionship. It is not "Go ye." The Lord who speaks is Himself to be of the party. Here we see

*Jesus desiring Human Companionship.*—His great work of redemption was performed alone. There were none with Him when the awful burden of the world's sin was laid on His shoulders. He bore it singly and solely. But for that atone-

ment we could never have heard the word "Let us go." But that He goes forth to seek the lost, He desires the companionship and co-operation of His friends. When the Son of "goes forth to war," He calls on His followers to go with Him. "We have gained a battle," wrote Henri Quatre of France pitifully, to one of his favourite generals, "and you were there!" Our Lord would have His people with Him, to share the gladness of the victory. And when He says "Let us go," who would wish to be left behind?

*Jesus offering Divine Companionship.*—His parting promise to His disciples was, "Lo, I am with you alway." And not the Holy Spirit came down to give them the realisation of perpetual presence, were they to start upon their work, then how real they found it! "The Lord working with them," and confirming the word with signs following."

Even the saints of old were not sent forth alone. To Moses the Lord promised, "Certainly I will be with thee" (Exod. iii. 1). To Joshua He gave the assurance: "As I was with Moses, will be with thee." To Gideon the message came: "The Lord is with thee!" and then the command: "Go in this thy might, and the battle-cry raised to strike terror into the enemy's ranks." "The sword of the Lord and of Gideon."

"And they launched forth" (Luke viii. 22). The night must be dark, and the sky threatening. But what did it matter if the Lord were there? That could be no foolish enterprise, no disastrous journey, which He undertook. Said a young woman who had parted from home and friends to go out to the shores of India on the Lord's work, "I felt that I was going somewhere with Jesus." That was enough. That Divine companionship outweighed all she was leaving behind, and all the stranger and uncertainty of the unknown future. Having heard the "Let us go," she could fearlessly

"With Jesus

O'er the trackless deep move on."

Shall there be any hesitation when He says "Let us go"? Shall His people hang back, irresolute and wavering, when He calls them to come with Him? He still seeks the lost to whom glad news of salvation has never yet come nigh. Is there enough to do at home? Yes, abundance. Yet, said our Lord, "I need to preach in other cities also." From the crowds hanging on His steps in Galilee He passed "over to the other side," to heal the poor demoniac. And still He calls, pointing to the shores of the East, to the burning strand of Africa, and the lonely wilds of North America, "Let us go over unto the other side."

SARAH GERALDINA STOCK

## THE C.M.S. MISSION IN U-GANDA.



IT is a long time since the GLEANER contained any account of the progress of the Victoria Nyanza Mission. All last year we had no notice of U-Ganda,\* except some brief paragraphs under the head of "The Month." It is time that we should again invite our readers to accompany us into Central Africa.†

From March, 1881, to May, 1883, our only two mission-

\* We spell the name U-Ganda instead of Uganda, to remind our readers that U is the prefix denoting a country. The people are Wa-Ganda, and of them an M-Ganda. Ganda, therefore, is the tribal name. Mr. MacCall calls the country Bu-Ganda, but we retain the old prefix as more familiar.

† In the GLEANER of April, 1881, there was a brief historical sketch of the Mission from the beginning, with references to other numbers giving full details, and a map.





ON THE ROAD TO U-GANDA: THE "PORI," OR WATERLESS TRACT OF COUNTRY, BETWEEN U-GOGO AND U-NYAMWEZI.

(From a Sketch by the Rev. J. Hannington, who describes the path as worn quite bare by the caravans, and correctly represented in the picture.)

in U-Ganda were the Rev. P. O'Flaherty and Mr. A. M. Mackay. Mr. Mackay is the only member of the original party of eight now remaining in Africa. Four died there; two came home very soon; one, Mr. Wilson, was out four years and then came to England with Mtesa's envoys, and now he has joined the Palestine Mission. Of the next four sent *via* Zanzibar, three are dead; the fourth, Mr. Stokes, has just gone back to Africa after a short visit to England. The four sent out in 1878, *via* the Nile, all came home after a longer or shorter period of service, but two, Mr. Hall and Mr. Litchfield, are now labouring in India. Others followed to occupy the intermediate stations of Mamboia, Mpwapwa, and Uyui (described in the GLEANER of August last); but no one else was appointed to U-Ganda till Mr. O'Flaherty went out in 1880. In May, 1882, a party of six sailed for Africa, viz., the Revs. J. Hannington, R. P. Ashe, and E. C. Gordon, and Mr. C. Wise, for the Victoria Nyanza, and two others for Uyui. Mr. Hannington, after a journey of much suffering,\* reached the south end of the Lake, but then was compelled by dangerous sickness to turn back, and it is indeed owing to the mercy of God that he reached Zanzibar and England safely, and is now quite well, though forbidden to return to Africa. The other three have had many difficulties owing to the desertion of porters and consequent non-arrival of stores, and especially of Mr. Hannington's boat; and two of them have remained at the south side of the Lake, near Kagei. Mr. Ashe, however, succeeded in crossing to U-Ganda alone, in canoes sent by Mtesa; and he arrived safely at Rubaga, the capital, on the 2nd of last May, almost a year since the date of his leaving England. He writes,—

To my great joy I at last reached here on May 2nd, and received a warm welcome. I was greatly struck with the beauty of the country.

\* Our pictures are from sketches made by Mr. Hannington on this journey.

The mission grounds are neatly enclosed by reed fences, and the buildings are very nice, especially the new house, in which I am living. There is a large piece of land under cultivation, which bears ample testimony to Mr. O'Flaherty's labours, who undertakes the farming department in addition to his work of teaching; and this very teaching is the most encouraging thing I have seen in Africa. The people here, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. Every day O'Flaherty and Mackay hold classes. I was astonished at hearing a young fellow go through the Lord's Prayer in Lu-Ganda,\* who had only a few lessons.

I have been in bed for nearly the whole of the last three weeks with intermittent fever, but Mackay has doctored me and nursed me with unremitting kindness, and I am much better.

In new mission fields like Central Africa, one of the most important and fruitful of a missionary's labours is the translation of the Scriptures into the native languages, and the preparation of grammars and vocabularies, by which a foundation is laid for the work of those that come after. Mr. O'Flaherty writes,—

I have collected 15,000 Ru-Ganda words, besides fables and proverbs which illustrate the life of a people. I have translated the Gospel of St. Matthew, St. Mark, and St. Luke, an Old and New Testament History, and the Morning and Evening Baptismal Services; and prepared a Grammar and Reading-book. Mr. Mackay with his toy press and imperfect letters has managed (most marvellously) to print beautifully 300 alphabet sheets, 300 spelling and reading sheets, 300 sheets of the Lord's Prayer, Decalogue, Creed, and Scripture texts.

Our latest date from U-Ganda itself is July 1st; but we have letters to Sept. 18th from Mr. Mackay, who had come over to the south side of the Lake to help Mr. Gordon and Mr. Wise. He mentions the five youths baptized in March, 1882. One of them, his own namesake, was accompanying him, and is described as leading a consistent Christian life, and as being "busy."

\* Mr. Ashe, like Mr. Wilson, calls the language *Lu-Ganda*. Mr. O'Flaherty and Mr. Mackay call it *Ru-Ganda*. On the East Coast it would be *Ki-Ganda*.





ON THE ROAD TO U-GANDA: CAMPING GROUND IN U-GOGO, AUG. 17, 1882. *(From a Sketch by the Rev. J. Hannington.)*



ON THE ROAD TO U-GANDA: CAMP UNDER A GIANT BAOBAB TREE IN U-GOGO, AUG. 19 AND 20, 1882.  
*(From a Sketch by the Rev. J. Hannington.)*



with St. Paul's Epistles" since they left Rubaga. Three of the others were not so satisfactory, and the fifth, Mr. Mackay says, "seems to have fallen quite into the world again—a great heart-sore to us." Several others, however, who had been long under instruction, were asking for baptism.

We must give one extract from Mr. Mackay's journal, written in January, 1888:—

Shortly before Christmas I spent a day at court. In the king's baraza strangers were called forward to describe burial customs in various parts of Africa and Arabia. Some told of burying scores of living virgins with a dead king; others told of other human sacrifices on similar occasions; while others again told of pomp and ceremony in funeral rites. One described how Suna (Mtesa's father) slaughtered thousands at his (Suna's) father's grave.

"Don't mention such things," I said, with such a gesture of horror that he shut up at once; "they are too cruel to be spoken about before the Mtesa of to-day. You, Mtesa, far surpass any one, not only in Africa, or in Arabia, or in India, but even in Ulaya (Europe) itself. I never heard of so much valuable cloth being buried in a royal grave as you buried with Namasole" (the king's mother). This, of course, pleased him, as black men are as fond of flattery as bread is of butter. "But let me tell you what: all that fine cloth and those fine coffins will one day all be rotten. It may take ten years, or may be a hundred years, or it may be a thousand years; but one day all will be rotten, and the body inside will rot too. Now we know this, hence in Christian countries we say that it matters little in what way the body is buried, for it will rot some time or other; but it matters everything what becomes of the soul. Look at these two head chiefs of yours sitting by you. They are both very rich. Next to you they are the greatest in the kingdom. They have cloth, and cattle and lands, and women and slaves—very much of all. Here they have much honour, and when they die they will be buried with much honour, but yet their bodies will one day rot. Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all their wealth and all their greatness. I know that my soul is saved by Jesus Christ the Son of God, so that I have riches that never perish which they know nothing about."

Mtesa then began with his usual excuses. "There are these two religions," he said. "When Masudi reads his book, the Koran, you call it lies; when you read your book, Masudi calls it lies: which is true?"

I left my seat, and going forward to the mat, I knelt on it, and in the most solemn manner, I said, "Oh, Mtesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it."

The court soon after rose.

Eight years have now passed away since the Nyanza Mission was resolved upon by the Church Missionary Society. The record of six years' residence and labours in U-Ganda have been before us. Few Missions have been beset with greater dangers and trials; but few have had more signal mercies. In West Africa, in New Zealand, in the Telugu Mission, in Fuh-Kien, more than six years went by without a single convert, without even an inquirer, with scarcely a sign of interest. In U-Ganda, a more difficult field than any of these except New Zealand, hundreds have gladly heard the Gospel, scores have learned to read it in their own tongue, many have avowed their belief in Christianity, a few already have been willing to confess Christ. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy loving mercy, and for Thy truth's sake."

## TEN YEARS OF A WORKING PARTY.



It is now ten years since our little "working party" began. Our numbers have varied, our friends have been removed by circumstances, but for ten years the "Church Missionary Working Party" has held on its way.

The General Confession teaches us to examine our work under two heads—1. What we have "left undone." 2. What we have "done."

We have not yet sent forth into the great mission-field one living voice to fulfil our Saviour's last command. Neither have we so fully mastered the contents of each year's GLEANER as to enter in large numbers for the competitive examination which has been held for the last three years, though the rectory has each time come to the front as a centre where

candidates are welcomed. In spite of this we have done something. What have we done?

What have we done? We can answer this as to the needlework accomplished, which is naturally the first answer to be expected from a working party. We have diligently worked with our fingers for an hour or two one afternoon each month for ten years. Never has there been reason to complain of quantity or quality. Sometimes a little want of forethought, or more probably an eager attention to some thrilling account of missionary adventure, has led to some trifling mistake which necessitated ten minutes unpicking, discounting as it were, by a few moments, the business of the afternoon. In the early days of our "working party" we were content to sell our articles quietly; in the year 1876 our energy led us to try a public sale, followed by a missionary tea. In these more public efforts we were grateful for outside help; but the members of the working party were the foundation and mainspring, and so, without unduly boasting, we may take into account our sales and tea as part of the answer to the question, "What have you done?" The money raised by these, added together, comes to £90 2s. 3d.

It seems possible that the second meeting in the year is the outcome of our annual sale. The work of the day of the missionary sale, both of buyers and sellers, was found an excellent preparation of the minds of those so engaged for hearing of missionary effort, and so it is customary now to close the day of our missionary sale with a missionary meeting, not always addressed by an actual worker in the mission-field, but more often by some able helper in the work at home, who is doing his utmost to stir up the Church. Few who heard Mr. Bourdillon's address last April could fail to reiterate Canon Allan Smith's words on a former occasion, "A missionary meeting is of all the gatherings from January to December the best and happiest," and add, "Thank God we live in an age when all, from the tiniest and poorest child to the richest and wisest in the land, can help to 'preach the Gospel to every creature.'" What have we done? The time spent in needlework has also been occupied in reading aloud. No particular record has been kept of the books read, but all will remember Mr. Leupolt's "Indian Reminiscences," Mr. Fox's "Life," and Mr. Weitbrecht's "The Dawn of Light," and Mr. Wade's "Memorial," "The Story of Metlakahla" in the North-West of America, "The Che-kiang Mission," by the Rev. A. E. Moule, whose pleasant countenance we could all recall while we read his graphic descriptions, and the endless varieties of able articles in the GLEANER and Intelligencer. Surely ten years' reading has lightened up the map of the world, not merely with the red spots of the C.M.S. stations, but with the knowledge of living men and women whom we gladly count as fellow-Christians, and with whom we look forward to spend a blessed eternity. "Let us not be weary in well-doing," looking for, hasting unto the "coming of the Lord Jesus."

M.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER I.—IN ARGYLESHIRE.



HE steamer was late that day in October when Jean Fraser drove down to meet Mrs. Keipyer, and it appeared that the coachman had made unusual haste, so that there were many minutes to wait in the down-pouring rain.

Jean drew her furs around her and shivered. The sun had set, the autumnal chill was in the air, the great sycamore trees between the roadway and the water hung in heavy masses of sodden foliage. The horses stood with lowered heads, and the carriage windows were almost opaque by reason of the moisture clinging to them.

"I wonder why my father thought it necessary for me to come," sighed Jean. "This 'China lady' might surely have been satisfied with the empty carriage."

At last the approaching steamer made itself heard—the paddles churning the water, and the engines puffing wildly in the effort to make up lost time. There was a bustle at the end of the pier, a rope or two flung and made fast, a grinding, thumping sound, and then the few passengers wishing to alight made their way across the gangway from the deck.

Amongst these was a lady, very tall, in widow's mourning, and carrying almost the whole of her modest luggage in her own hands. She waited until the steamer had gone puffing and churning down the tide, and then she inquired for Ard-Corrugh, Mr. Fraser's house.

The pier-master, a bluff old man with white hair half covered by a Scottish bonnet, looked curiously at her. She was a stranger, a southerner, to judge by her soft voice; and Donald Campbell had no love for strangers. "Ard-Corrugh is full a mile from this," answered he.

"The carriage is yonder," said a lad who was busily hauling down the



dripping signal flag, and he jerked his head towards the dark mass of horses and carriage dimly visible through the dusk.

Just then Miss Fraser picked her way along the wet boards of the quay. "I am sure you are Mrs. Keipyer," she said, "and I am Jean Fraser, come to bid you welcome to the Highlands."

The words were frank and kind; Jean had forgotten her ill-temper; her hereditary hospitality was strong within her. As a traveller and her father's guest, Mrs. Keipyer had the strongest claims, and Jean did not rest until she had taken the travelling-bag from the stranger's hand, and seen the damp cloak exchanged for a dry shawl which she had brought for the purpose.

"You are very kind to me," Mrs. Keipyer said. "I am not used to being spoiled in this way." She leaned back in the carriage, and Jean stole furtive glances at her. Strangers were so rare at Ard-Corragh!

"The China lady," as Jean had called her (this being a twisted way of saying "the lady from China"), was pale and thin; her clear grey eyes were set beneath brows which were very dark, and very sharply arched; her hair was grey, almost white, and pushed far back from her forehead; her mouth was really beautiful, and the lips closed rather tightly over a remarkably even set of teeth.

So much Jean Fraser saw. This then was her mother's friend—the woman who ought to be dear to her for that dead mother's sake.

With the curious correspondence of thought which one may often mark between companions hitherto silent, Mrs. Keipyer just then began talking of Jean's mother.

"Your voice is like hers," she said; "it comes to me like music which has not been heard for many years, and which one might have thought had been quite forgotten meanwhile. Many English things strike me with just that mixture of remembrance and sense of strangeness—little things, slight words, and ways—until I could fancy them vague dreams come true. But you cannot understand me? Your life is too short for many memories."

"Yes; but I think I can understand," Jean said, her manner touched by a shade of sympathy. "Your life has been so full of China that England has been driven off into mists."

"And yet," Mrs. Keipyer said, "I wonder often at finding things so exactly the same. Your father, now—he is the very same John Fraser whom I knew as a boy; the very same trick of manner, and the same rare gleam of fun in his eyes. The same, but outwardly altered as much as I myself must be; and he has a grown-up daughter—a curious sort of possession for the John Fraser I knew long ago."

"Did you know him well?" asked John Fraser's daughter.

"Almost as well as I knew my brothers."

"And my mother?"

"Your mother shared my home; indeed, she was my sister in all but in name. We used to plan our lives for ourselves, in which we were never to be parted! But she married at eighteen, and two years afterwards I married also, and went with my husband to China. And she—she has gone before us to that Country where it is no longer necessary to say, 'Know the Lord'; where iniquity is forgiven, and sin is remembered no more."

Jean Fraser did not answer; such words sounded strange in her ears. She was a good girl, wishful above all things to do her duty, unselfish and amiable; but as for "religion"—hers was something like her newest bonnet, an ornament and covering used on Sundays—and nothing more.

Mrs. Keipyer had been for twenty years in China, and during her brief visits to England in that time she had seen little of her girlhood's friend. Mrs. Fraser had died five or six years before our story opens. Mr. Fraser had met his old friend in London soon after her landing, and hearing that she was coming northwards in the autumn, had pressed her to visit them in their Scotch home at Ard-Corragh.

Mr. Fraser's ample fortune had been made in the Clyde ship-building yards, and although now living in England, he still spent nearly half the year in that most beautiful of valleys, Loch Long, paved as it is with sea-waves, and shadowed over with mountains. Ard-Corragh had belonged to his father; it was a large house, flanked by those rounded turrets the pattern of which came from France with Mary of Lorraine. Behind it rose the hills, great rugged masses, purple and brown and tawny yellow,

just as the sun lit, or the shade shadowed, their heather and the Forests of silver-fir, and grey-boled beeches crept along the skin of the hills, and here and there down a deep gorge a burn tossed its coloured water towards the sea.

It was no wonder that the Frasers loved to come from that outland of theirs in Kent to this place of wild beauty. "The Gate of the Highlands," as Loch Long has been called, was very dear to them.

Mr. Fraser came himself to the doorstep to welcome his daughter's friend. He was a grave man, with much fondness for his children, but under a somewhat brusque manner; his life had been a busy one, and much contact with his fellow-men had given a shrewd, almost stern expression to his face. Strictly just and honourable himself, he was little hard on the failings of other people; and he was impatient of any slowness of decision. The one gentle forbearing love of his nature had been for his wife, and it was for her sake that he was eager to have her friend beneath his roof.

"You are tired," Jean said, when, two hours later, she drew up to the drawing-room fire for her guest. "This broken sort of travelling, and the bustle of the trains and steamers, always knocks one out."

"You forget that all English ways are luxuries to me," Mrs. Fraser said. "Trains and steamers are infinitely better than Chinese canal-boats."

"Won't you tell us about your life there?" said Mildred Fayre, who was staying just then at Ard-Corragh; and her brother Denis, with his handsome eyes, and echoed her request. Denis Fayre was handsome, and he knew it (a knowledge which greatly interfered with the respectability which most people felt in his society).

Mrs. Keipyer smiled; she was accustomed to hearing this question, yet it was always a difficult thing to dash off into accounts of her life in manners when asked to do so. But she began to talk more of her life in China this evening. She spoke of the hopelessness of the "state" religions of that vast country, and of the tiny lights which she held forth here and there, as the heralds of Christ's Gospel of truth were winning a way through the darkness. "It is said that the angels once sent to seek Christ," she concluded; "now Christ is sending them."

Jean Fraser looked up inquiringly.

"It is a very ancient story," Mrs. Keipyer said, "but true, The Emperor of China—there have been emperors there for 2,000 years, you know—sent a deputation of his nobles to inquire concerning a great Prophet whose fame had travelled from Judea to the shores of the Yellow Sea. His messengers went as far as India; there they heard of Buddha, the true light of the world, the true manifestation of truth with men. And they believed the lie, and turned back to their own country, carrying the false instead of the true, the religion of Buddha in the religion of Christ."

Denis Fayre had thrown down the paper with which he had been trifling. Like most other young men he had heard many sneers at missionary work; he had read in travellers' tales many slighting and sweepingly false statements. But now he was interested in himself. As he looked at Mrs. Keipyer's face, the grey eyes alive with enthusiasm, and the serious forehead marked by lines which hardship had traced, he felt as though a fabric of falsehood were swept away as if bare fact stood before him in its earnestness and truth.

It must have been a power above that of mere self-interest which sent this woman forth to her brave battle, and which had kept her so fast and courageous. Her widow's weeds spoke wordlessly of her husband's death at his far-off post, and Denis knew that she herself intended to return to China in a few months, to lay down her life also, it might be, for the Lord of the harvest should call His servant home.

One sharp disagreeable pang about his own selfish, indolent life came to Denis Fayre's conscience then. The curiously new sensation made him uncomfortable for just five minutes. Then it passed, as such do pass when there is not much depth of feeling to be stirred. The breasts of two other of Mrs. Keipyer's listeners the feeling was shallow nor transient; his was not the only heart that was stirred that night by her strong and simple words.

## FALLEN IN THE RANKS : SAD NEWS FROM CHINA.

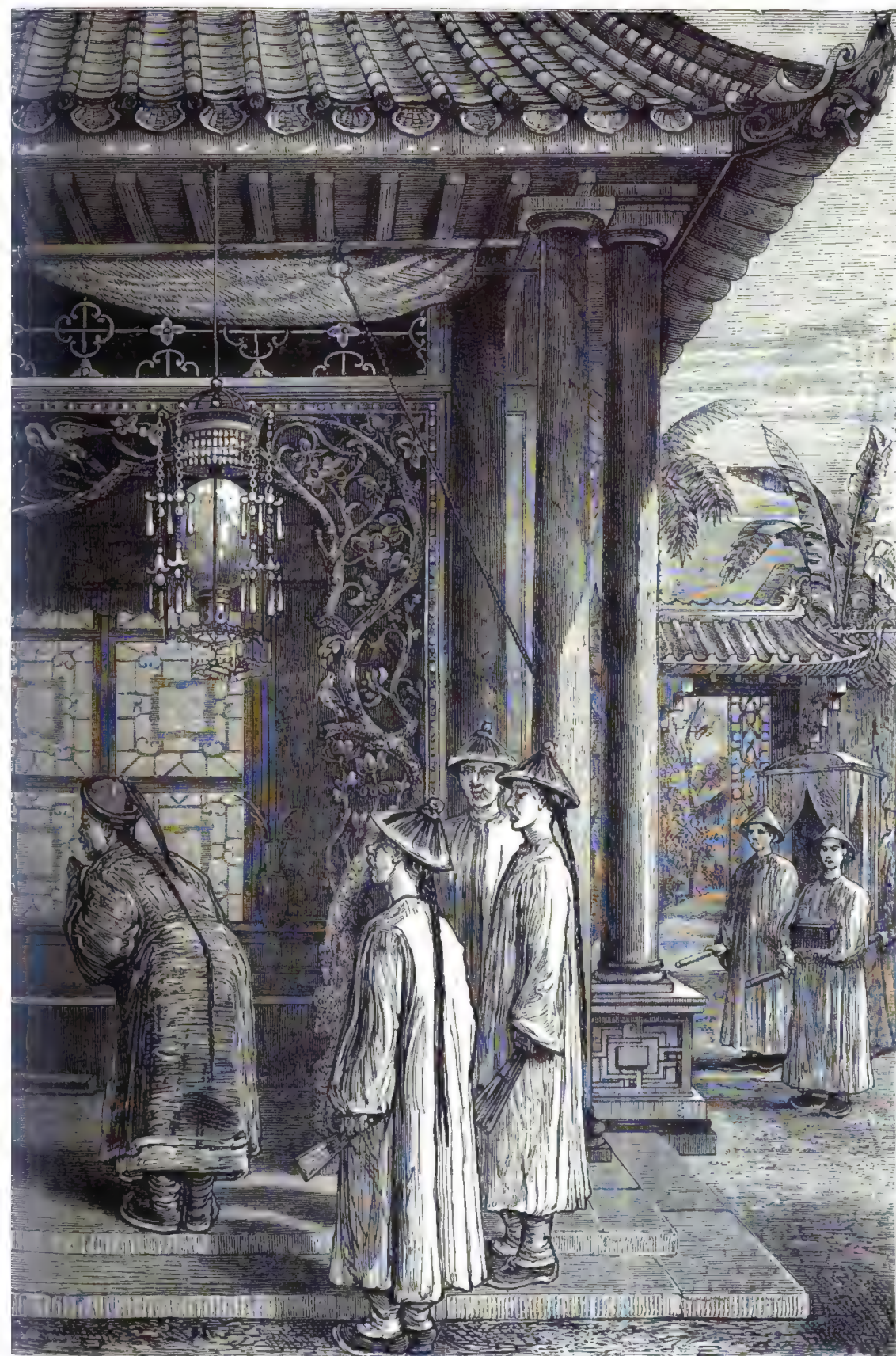


So we write, it is still uncertain whether our French neighbours will brave the terrible risks of a war with China for the possession of certain districts in Tonquin. That such a conflict may be averted, all friends of missionary work among the Chinese should earnestly pray. But if it comes, we may be sure that some such mournful heading as the above will have to appear many times in French newspapers.

Not in earthly wars only, however, are losses sustained such as that heading would suggest. Christ's armies also, engaged in the invasion of Heathendom, have to feel the pang of sorrow as gap after gap is made in the advancing columns. Sometimes it is the veteran hero of a hundred fights that falls, full of years and honours. Sometimes it is the young and ardent soldier of the cross, just stepping forward into his first battle. And sometimes, in missionary warfare, it is a noble and true-hearted woman! Already, within the past year, four young wives had been called away, in East Africa and India. Now we are mourning the loss of two others in China. Only in October, 1881, was Ellen Dumergue Jennings, daughter of the Rector of Longfield, Kent, married to the Rev. J. H. Sedgwick, of Hang-Chow; only in November, 1882, was Alice Juliana Patteson, daughter of the Rector of Thorpe, Norwich, married to her cousin, the Rev. Joseph C. Hoare, of Ningpo; and now both are gone. On the morning of Nov. 26 came the letter that told of Mrs. Sedgwick's removal—a real and heavy loss to the whole Mission; and within an hour came the telegram announcing that one of the brightest and most devoted women that had landed in China of late years had been called thus early to







ING A VISITOR.

her rest, leaving the son of our revered friend Canon Hoare a widower.

What shall we say to these things? What can we say? "I was dumb, and opened not my mouth, because Thou didst it." In regard to our bereaved brethren, let us in loving sympathy "weep with them that weep." In regard to the Mission army, let us pray our great Captain to fill up the broken ranks as and when and by whom He Himself shall choose. The battle is His, and His must be the victory.

WHAT can the picture on these pages, interesting enough in itself, have to do with such tidings from China as we have had to present above? Well, if it only serves to draw our minds for a few moments to that vast pagan empire with its teeming multitudes still in sore need of the Gospel, who shall say that such a picture has not its use in a missionary magazine? But may it not suggest another thought? In it we may see China, in the person of one of its ruling class, receiving a visitor. Why should not that visitor bring to the mandarin the message of salvation? But you say, the visitor is himself a Chinaman. Exactly so: and who are the best messengers of Christ to the Chinese? Is it not Chinese converts themselves?

Very sad are the reminders we get that European life hangs but by a slight thread in that foreign clime; and now that our work has taken root, our special task in the future will be to train up Native evangelists and pastors and teachers. It is in this very work that our bereaved brother Mr. Hoare is engaged at Ningpo, and Mr. Stewart at Fuh-chow. Let us pray that God will speedily raise up hundreds of Christian Chinamen to tell the old, old story, "simply," "softly," "often," to their benighted countrymen.



## WEST AFRICA REVISITED.

BY THE REV. JAMES HAMILTON.

ABUTSHI FACTORY, RIVER NIGER,  
Sept. 17th, 1883.

WHEN leaving England I received a number of letters from dear Christian friends, many of whom were good enough to express the hope that they might hear from me. As it would be impossible for me to write to all individually, with your kind permission I will do so through the pages of the GLEANER.

First of all I would thank all those who have so kindly promised to remember me and the work God has called me to do for Him in this Mission in their prayers, and let me assure them that I fully believe it is in answer to prayer that I have been kept in health, prospered in my journey, and have been brought in safety to this place, and I would ask for a continuance of those supplications at the throne of grace, with thanksgiving for the mercies vouchsafed.

Now let me give a few of the incidents of my journey that may interest all our friends, and it may be, by God's blessing, stimulate the zeal and earnestness of many in the Master's service in this and other Mission fields of our Society.

On Wednesday, the 1st of August, we arrived at Sierra Leone. Very soon I was again passing through the old familiar streets, all so full of interest and memories of days gone by; and when seated on the verandah at the Annie Walsh Memorial School, opposite to my old home, I could not realise that so many years had passed away since I had been here last, and I found myself more than once saying, "Well, I really feel as if I were at home." In the evening I went out to Bishop's Court and spent a very pleasant evening with the Bishop and Mrs. Ingham, and I think the Bishop was not a little cheered by the visit of a European brother. I hope, before long, he will have the society of the two European brethren so much needed for the work—a Chaplain for the Cathedral, and a Principal for Fourah Bay College.\*

On Thursday the rain came down in torrents all day, and this prevented me from seeing many of the friends I had hoped to have seen. Warm and hearty greetings I had from some who had heard of my arrival and came to see me, and from those I recognised (to their surprise) in the streets, and the hearty "Massa come, thank God," was very cheering. My old (Native) fellow-labourer and successor as pastor of the congregation at Trinity Church, Freetown, the Rev. D. G. Williams, gave me a very cordial greeting, and a pleasure it was to go into the old church and see it in its renewed and enlarged condition, Mr. Williams remarking, "The plan you proposed of adding transepts has been carried out, and now, though we can pack in from 1,000 to 1,200, we have not room enough, and ought to enlarge still further."

At Lagos, on the 16th of August, I took our good friends the Masers and the Manns quite by surprise. I was very much impressed with the importance of our work here, and the position of the Mission premises is admirable. The tower of Christ Church is quite a prominent object as you come up the river, and an ornament to the town.† I visited the Training Institution, the Grammar School, and the Female Institution, all most useful and important parts of our missionary work. I was greatly pleased both with Christ Church and St. Paul's; I should say the two finest churches on the coast of Africa. The former was built for the glory of God by our dear departed brother Lamb, who now rests from his labours, and his body lies in the churchyard, at the east end. St. Paul's (Breadfruit) stands in the midst of a large Native population, and is in charge of another former (Native) fellow-labourer in Sierra Leone—the Rev. James Johnson.

Leaving Lagos, we arrived at Bonny, where I left the *Congo*, having been five weeks and one day coming from Liverpool; but much of the time was consumed in stopping at various places, twenty in number. By the kindness of one of the agents of a mercantile house, I was received on board the hulk *William Howse*. Here I remained a week, and thus had an opportunity of seeing and hearing a good deal of the work in this station, about which I have spoken to some of the readers of the GLEANER. At the confirmation class I saw the Juju priest who used to murder twins, but who between four and five years ago placed himself

under Christian instruction, and has been baptized, and is now a candidate for confirmation. No one having taken his position as priest, twins are now, in some instances at least, permitted to live, as I heard of some born recently. I also saw the deserted Juju house, and a wretched, miserable place it is, with its ghastly skulls, and forsaken and neglected Jujus lying together in a heap on the mud floor. I regret that it was not swept away by a fire that took place while I was at Bonny, but, being covered with a zinc roof, it was preserved from the flames. I saw the Juju priest the next day, and had a conversation with him. Mr. Boyle, our Native clergyman here, is visiting him and trying to give him instruction.

I conducted the service on Sunday morning at St. Clement's Church, intended for the Europeans and the African strangers: in the afternoon I went to St. Stephen's, the church for the Native converts. Mr. Boyle read a selection of prayers from the Prayer-book in the Native language, and I gave an address which was interpreted by one of the converts. I thanked God as I heard this congregation of about 600 souls gathered out from the heathen around, responding in their own tongue during the service, and saw the attention with which they listened to the address. I afterwards saw some of the leading members of the congregation (among them Isaiah the convert who was banished to Lagos, but has been permitted to return home again) and gave them a word of exhortation.

As I returned from the service we passed through the market, where there were very few buyers and sellers compared with the numbers present on the week days when I passed through it: this is one of the effects of the Mission work. I had also the privilege of an interview with eight of the principal chiefs on matters connected with the work here. It was manifest to me that the old superstitions are losing their hold of some amongst the people—the state of the Juju house is one evidence of this—but many of them have not yet accepted the Gospel, or even come under instruction. There are peculiar circumstances connected with the work here which make it very difficult. We may therefore thank God for what has been done, and be encouraged to pray for a still greater blessing in the future.

From Bonny I went to Brass, but only remained there one night, going to Akassa by boat through the creek on the following day, as I hoped to catch the *Henry Venn* there; but she had left three days before, and we were detained at Akassa eight days. On Saturday, the 8th of September, we left in the *King Masaba*, but on Tuesday one of her propellers broke, so on Wednesday we went on in a steam launch, passing Osomare, our first station in the river, between nine and ten o'clock A.M., reaching the factory at Obotsi (or as it is pronounced, Abutshi) between seven and eight in the evening. The town of Obotsi is about six miles from here.

Here, therefore, we are again delayed until a steamer comes to take us on to Lokoja. These delays are very trying to one's faith and patience when there is work to be done. But He whose the work is orders and directs all that concerns that work, and I now trace His hand in leading me here and detaining me over a Sunday, as it enabled me to ride over to Onitsha to take part in the morning service. Truly glad I am that I was permitted to do this. The prayers were read partly in English and partly in Ebo by the Native Catechist. I preached first to the Natives in the congregation through an interpreter, and then to the Sierra Leone people directly in English. There were more than 500 Natives present, and about 100 from Sierra Leone. It was to me, therefore, a most interesting service. A European who accompanied me said, "If you could have had a photograph of that congregation taken to send to England, it would have shown people that something had been done." I rode back to Obotsi, and had a service in the afternoon at the Factory, for the Sierra Leone people; and may God grant His blessing.

I have thus far given the bright and encouraging side of the picture: there is a dark one, and, in some places, very dark: the godless European, the careless African Christian, in too many cases, alas! the backsliding professor of Christianity, and, what is worse than all, teachers who have not been faithful in the work they had undertaken for God among their Native brethren. Then, again, the trade in gin, so destructive of all morality among the people. These are some of the agencies at work, and at work all along this coast, as far as I have seen, for evil, doing much mischief both to body and soul. O pray, pray, dear friends, that God would grant His blessing to all who are truly labouring for Him in this Mission, giving them in rich measure the gift of His Holy Spirit for Jesus Christ's sake.—Your faithful friend,

JAMES HAMILTON.



\* The new Chaplain, the Rev. E. P. Sparks, has since gone out.

† See the picture of this church in the GLEANER of November.



## DEPARTING IN PEACE.

[The following touching narrative has been kindly sent for the GLEANER by Miss C. M. Tucker, of the Church of England Zenana Society, Batala, Punjab.]



IN the retired village of Urduki, in the Punjab, one who a few months since was reckoned amongst Hindus has just passed to his rest, in full peace and trust in the merits of Christ. For some time in that village has shone one clear calm light; the lumbardar (or head man) Kurrack Singh has amongst idolators prayed and preached both by his lips and his life. The one learned man amongst ignorant peasants, where to be able to read is a remarkable accomplishment, the Pandit has devoted uncommon powers of mind to the service of God. He first was enabled to win over his wife to Christianity, and then his quiet labours of love were rewarded by the conversion of his brother, Huhm Singh, of whom we give a brief account.

During a serious illness, about two months ago, Huhm Singh (who had often heard the Gospel, though he had held back from embracing it) became greatly alarmed concerning his soul. The cry of his heart was, "What must I do to be saved?" and he anxiously inquired the way from his Christian brother. With the intuitive idea of winning mercy by works, he said, "My money and house are in your hands, take whatever is needful." Kurrack Singh's reply was, "By such things one cannot be saved. From rupees and riches there is no salvation, only from Jesus."

Huhm Singh believed, and on July 11th, 1883, was baptized by his own brother, an irregularity which may be excused under the circumstances. After this the sick man rallied, but was never fully restored to health.

Then came a severe recurrence of sickness. Huhm Singh's heathen relations and neighbours troubled and tempted him. He was comforted and strengthened by a visit from the Native pastor of Batala (the nearest town to Urduki), who quoted to him the hymn, "When my name in heaven is written," an Urdu version of "When I can read my title clear." The thought of his name being written in heaven was a great solace to Huhm Singh, who liked to refer to it.

On the day of his departure the sufferer was visited by a missionary, who afterwards had an interesting private interview with his brother the Pandit. Delicately, and with feeling, the Christian Pandit made, what under other circumstances would have seemed a most strange request, that a coffin should be prepared at once, without waiting for the death of Huhm Singh. To this proposition the missionary made a little objection.

"I have given orders that I myself should be buried without a coffin," was the observation made.

But the explanation gently and courteously offered in reply at once convinced the missionary of the wisdom of preparing the coffin. The Pandit desired to give his brother *Christian burial*, instead of committing the corpse to the flames after the heathen custom, which it would be extremely difficult to break, amid the opposition of the superstitious people amongst whom he dwelt.

No time was lost in speaking about the coffin, but Huhm Singh died that same night, and the lonely Pandit was unable to carry out his desire for a Christian burial. When the Native pastor, the English missionary, and others arrived at Urduki, already the Christian convert's body had been consumed on the funeral pile! So rapidly are such obsequies performed in India.

It was refreshing to the writer to turn from the scene of heathenish wailing, where nearly forty women united in a kind of gymnastic display of noisy grief, to the quiet room where the Pandit sat amongst his Christian friends, sorrowful, yet rejoicing. What mattered it that the body of his brother had been reduced to ashes, when he could tell of the peaceful, happy departure of the redeemed spirit! Kurrack Singh loved to dwell on the happiness granted to the dying convert. "I am ready to go to

heaven," he said. To one near him Huhm Singh observed, "If a man is released from jail and a companion says to him, 'We are parted!' he replies, 'The door is open; you come also.'"

About two weeks before his death Huhm Singh had been in great trouble of conscience. He expressed deep repentance and appeared almost heart-broken. The forgiveness of sins was what he desired. The penitent laid hold of Christ, and at the last his calm sunset was obscured by no cloud. When in suffering, and scarcely able to speak, he said, "I know not whence such happiness comes. My illness presses me down—but joy presses down my illness." And so Huhm Singh departed with a smile on his lips, bearing testimony in death to the power of Him

"Who robbed the grave of victory,  
And took the sting from death."

May it be granted to Pandit Kurrack Singh in his lonely corner of the mission-field to gather in many more such sheaves to lay at the Master's feet!

A. L. O. E.

## THE STORY OF THE NEW ZEALAND MISSION.

## PART II.

By the Author of "England's Daybreak," "The Good News in Africa," &c.

## I.—New Zealand becomes a British Colony, and How.



THE greatest triumphs of the Cross have always provoked the keenest malice of our great Enemy. In our first glimpses of New Zealand history we see a land steeped in bloodshed, degraded by crimes of every hue, rescued, by the power of God acting through a small band of missionary brethren, from the horrors of vice and its attendant miseries; and raised to an elevation of simple piety, of the obedience which springs from faith, not often attained even in lands which have enjoyed the blessings of the Gospel for many generations.

It was not likely that this favourable establishment of the Kingdom of Jesus Christ should go on undisputed. The founding of Roman Catholic Missions, which followed in the wake of those of the Church Missionary and Wesleyan Societies, was the source of much mischief and disturbance; but by far the most serious evils arose from the stream of dissolute, unprincipled, money-loving, self-seeking Europeans, which, so soon as missionary labourers had forced their way through the barriers which cannibalism and barbarity had maintained between the white and the dark-skinned races, poured into the breaches, bringing with them even grosser forms of iniquity than those which had originally blighted the land.

Beginning with the masters and crews of sailing vessels, whose utter recklessness as to conduct was a terrible hindrance to the teaching of their countrymen, it assumed a still worse character in the numbers of runaway convicts and deserters from ships, who, attracted by the beauty and resources of a country as yet outside the pale of British law, soon found their way there in alarming numbers. Freed from all kinds of restraint, these men followed the dictates of their own brutal passions with fearful impunity, and committed every kind of wickedness, until Kororariki became, in the language of an officer of our army, "a very Pandemonium," in that of the missionary, Mr. H. Williams, nothing less than the "seat of Satan." Of course these profigates tried to make the natives as bad as themselves, and through their example many fell under the fatal influence of "fire-water"—an evil hitherto unknown at the stations, and vigorously opposed by the intelligence and better principle of the chiefs. This fine set of men were among the first to suffer from the outrages of the lawless depredators; and unable themselves to check the evil, they united in addressing a petition to William IV, then on the English throne, praying him to become the "friend and

guardian of the Islands, and to restrain any of the people who should be troublesome or vicious."

The prospect of making large fortunes with little labour, had dawned upon the minds of European adventurers. Making their way in increasing numbers to the Islands, they traded upon the simplicity and ignorance of the chiefs, so as to obtain from them large tracts of land for an almost nominal price, and thus became possessed of thousands of acres, for which they had only given a few blankets or muskets in exchange, and proceeded to sell it again in small portions at an immense profit. The Maoris could have borne this wrong differently, had the original purchasers, settling down among them, brought them the blessings of civilisation, but when they saw that their one object in the transaction was the filling their own pockets, it chafed them sorely. At the same time, they were incapable of united action amongst themselves, by which alone they could have made head against the evil.

This position of things being gradually forced upon the attention of the home government, they became convinced that the only effectual remedy was to be found in making New Zealand a British colony, subject to British law. Captain Hobson, appointed the first Lieutenant-Governor, and supported by a few English troops from Sydney, shall give us an account of the establishment of this new order of things in his own words. Landing in the Bay of Islands on February 7th, 1840, he immediately convened an assembly of the chiefs, to discuss terms, &c., at which no less a number than forty-six were present. The three leading articles proposed by our Government were—"the cession of the rights and powers of sovereignty to her Majesty over their respective territories; the confirmation and protection of their rights, as possessors of the soil; and, lastly, the securing to them all the rights and privileges of British subjects." Captain Hobson relates:—"When I had finished reading the Treaty, I invited the chiefs to ask explanations on any points they did not understand, and make any remarks they pleased. Twenty or thirty addressed the meeting, five or six of whom opposed me with great violence. Rerewah and Jakahra, followers of the Roman Catholic Bishop, were the principal, and the arguments were such as convinced me they had been prompted. 'Send that man away,' said Rerewah. 'Do not sign the paper. If you do, you will be reduced to the condition of slaves, and be obliged to break stones for the roads; your lands will be taken from you, and your dignity as chiefs will be destroyed.' But at the first pause Weni (a chief from Hobianga) came forward, and spoke with a natural eloquence that evidently turned aside the temporary feeling thus created. Proving, in forcible language, to his fellow-countrymen their incapability of governing themselves without frequent wars and

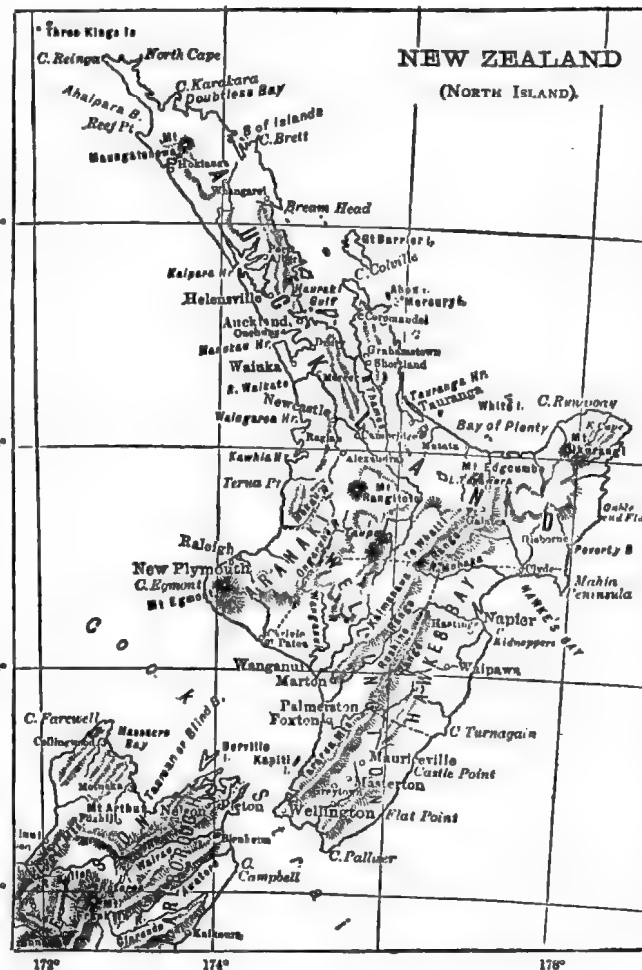
bloodshed, he then turned to me, and said, 'You must be our father. You must not allow us to become slaves; you must preserve our customs, and never permit our lands to be wrested from us.' One or two others followed in the same strain; and one reproached a noisy fellow, King, with having spoken rudely to me. King at this sprang forward, and shook me violently by the hand, and I received the salute apparently with equanimity and ardour. This occasioned among the natives a general expression of applause, and a loud cheer from the Europeans, to which the natives joined, and thus the business of the meeting was closed." Captain Hobson then proceeded to the South, where above five hundred chiefs accepted the Treaty, and placed themselves under British protection.

This was then, on the whole, a favourable commencement. The

Maoris were satisfied, because as they expressed it, "The shadow of the land goes to Queen Victoria, but the substance remains with us;" but Captain Hobson's death, in 1842, civil war broke out. Fuller details must be reserved for another month. We will close to-day with an anecdote, which shows the simple intelligence the converts opposed to the teaching of the Roman Catholic error.

One of Mr. Taylor's scholars was invited by the priest into his house, and shown some of his treasures, amongst which was an image of the Virgin. At the same time he urged the wickedness of the *Pero* (Protestants) not worshipping the mother of God. The boy replied, she was only the mother of Jesus Christ as man. "Well, but," rejoined the priest, "she is in heaven, and, therefore, ought to be prayed to." "Nay," replied the young Maori, "but being a woman, she cannot be everywhere present; and if she was in the part of heaven which was over France, and could hear those who prayed to her there, she certainly could not hear any one in New Zealand, which was so far off. The priest burst out into a laugh, and giving him a slap on the back, bid him go about his business."

E. D.



#### NOTE ON THE MAP.

THE Map is one of modern New Zealand, i.e., of the North Island, in which alone there is any large Maori population, and which has been the scene of almost all missionary effort. It shows modern colonial provinces and principal towns. There are three Dioceses in this Island, Auckland, Waikato, and Wellington. The last-named corresponds with the Province of Wellington, and its boundaries are therefore marked. The other two divide the rest of the island, Auckland being west of the 176th parallel of longitude, and Waikato east of it.

The Bay of Islands, where Marsden and his companions first landed, will be seen near the north end. Kapiti Island, which has been specifically mentioned in the last two or three chapters, will be seen at the south end. Other places marked which will be prominent in future chapters are the Rivers Thames, Waikato, and Wanganui; the Bay of Plenty, and Poverty Bay; East Cape, Tauranga, and Lake Taupo.

The distance from north to south is about 500 miles.



## DEATH OF BISHOP CROWTHER'S MOTHER.

**T**AD any of our readers an idea that the mother of our venerable friend Bishop Crowther could be still alive? She has, nevertheless, lived to extreme old age—"over one hundred years," writes the Rev. J. A. Maser, our missionary and secretary at Lagos—and only now is her death announced. "She was in a happy condition," Mr. Maser says, "and full of joy to go to her Saviour." When the Bishop was last in England, he told us that she had almost up to that time continued in her ordinary habits of life. She never adopted European ways or dress; and she liked to sit at a little stall in Lagos market-place like a true Yoruba woman. The photograph from which our portrait is engraved was taken four or five years ago.

Everybody knows—or ought to know—the story of Hannah Afala. In 1831, her town, Oshogun, was sacked by Mohammedan slave hunters; her husband was killed; and she, with her three children, were carried away captive. Of these children, Adjai, a boy about twelve years old, was the future Samuel Crowther. He was sold to the Portuguese in the following year, shipped at Eko (now Lagos), rescued by H.M.S. *Myrmidon*, and taken to Sierra Leone. Twenty-four years afterwards, the Rev. Samuel Crowther, now a Christian and a clergyman, entered Abeokuta as a C.M.S. missionary; and before he had been three weeks in that great town, he wrote the following entry in his journal. It has often been quoted, but will bear quoting again:—

Aug. 21.—The text for this day, in the *Christian Almanack* is, *Thou art the helper of the fatherless*. I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment; big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remembered I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another. My two sisters, who were captured with us, are both with my mother. Thus unsought for—after all search for me had failed—God has brought us together again, and turned our sorrow into joy.

Afala had been a slave most of those years, but had been redeemed by her two daughters. She was placed under the instruction of the Rev. H. Townsend; and on Feb. 6th, 1848, she was baptized, the first fruit of Abeokuta unto Christ, receiving, as the mother of Samuel, the appropriate name of Hannah.

## An Example of Meekness.

**T**HE Rev. J. Ireland Jones, of Ceylon, mentions an old Singhalese evangelist named Abraham:—

Two evangelists, one of them old Abraham, were present at the sale of the Government paddy (rice) crop. The concourse of people was very large, and many listened attentively; but after the preaching, a man came behind Abraham and struck him so violently on the eye that for a time it seemed doubtful whether its sight would not be lost. Some recommended him to bring a charge against the person who assaulted him; but he refused, saying, "I am ready to suffer much more than this for my Lord. And why should I complain? the first time I heard a catechist say that Buddhism was false, I stood by ready to strike him." I am thankful to say that the old man has suffered no permanent injury, and is at work, "instant in season, out of reason," preaching and teaching Jesus Christ.

## Fruit and Vegetables for C.M.S.

To the Editor.

**D**EAR SIR,—A simple yet (if carried out) a very effectual way of augmenting the funds of the C.M.S. has lately occurred to me. Living in the depth of the country (West Grinstead) I have noticed much of the garden produce wasted, there being more oftentimes than required for home consumption, and no ready means of disposing of the surplus save by committing it either to the pig-pound or the rubbish heap. The villagers (many of them much interested in missionary work) cannot afford to give much out of their small earnings, yet would willingly contribute a little from their gardens if they had any means of doing so. Could not our towns arrange to hold a *Vegetable Market* (once a year so as not to injure the fruiterers) and issue circulars to the parishes in their several auxiliaries asking for contributions? Some one in each parish might undertake to receive and despatch the contributions to the market. A cabbage or two from one house, a few beans or peas from another, again a vegetable marrow from a third, or a bunch of flowers or fruit from a fourth, &c., &c., would in many instances be cheerfully given and not missed by the donor. To make such a system effectual would require combined effort of town and country. A schoolroom or town hall, &c., might be used for the market, and if only very occasionally held, the green-grocers in the towns might be willing to co-operate and take any of the remains at the close of the market. It certainly appears to me an idea worth ventilating, and between now and next summer a series of *C.M.S. Vegetable and Fruit Markets* might be organised, which would, I feel sure, mark an increase in the funds, and mark the year 1884 in the annals of the Society.

GEO. S. BREWER.

## The Irish Church and Foreign Missions.

**T**HE following prayer on behalf of Christian Missions is to be found in the Book of Common Prayer according to the use of the Church of Ireland:—

"Almighty God, who by Thy Son Jesus Christ didst give commandment to the apostles that they should go into all the world, and preach the Gospel to every creature; grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thy harvest. Fit and prepare them by Thy grace for the work of the ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that Thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth Thy glory and set forward the salvation of all men; through Jesus Christ our Lord. Amen."

## QUESTIONS FOR THE NEW YEAR.



H, what shall we write on the New Year's scroll

Unfolding before us all?

Self-love, and self-pleasing, or self-control,  
Slothful ease, or duty's call?

Shall we pluck the fruit and toy with the flowers,  
And never a seed-corn sow,  
Which, nursed by Heaven's sweet sun and showers,  
To life's rich fruit might grow?

Shall we journey on from day to day,  
Yet never regard the goal?

Shall we lavish our best on the body alway,  
And to penury doom the soul?

Shall we not rather, as years roll on,  
Reach up to the higher height;  
And gird up our strength for the race to be run,  
And bravely toil on at the work to be done,  
And strive with our might for the prize to be won,  
And thus on the year's scroll write?

Addiscombe.

J. C.



BISHOP CROWTHER'S MOTHER.

Died October 18, 1883.

## THE MONTH.



**HAPPY** New Year to every reader of the *GLEANER*! We trust it may prove a year of real blessing to them all. Of one thing we are quite sure—that the missionary cause is like mercy: "it blesses him that gives," yea, sevenfold into his bosom. And we do not mean money only. We mean sympathy, prayer, interest, effort. Are our readers contributing them? Where these lead the way, the needed money soon follows.

Is the Church at all awake to its obligations to the heathen world? Is the fact realised that the whole amount given by Christian England to the support of Foreign Missions is only equal to what is spent in drink in *two days and a half*? Is it realised that there are as many ministers of the Gospel at work in London alone as there are missionaries for the whole Heathen and Mohammedan world; and that if London were supplied with ministers in the same proportion to its population as the non-Christian countries of the globe are, the number allotted to it would only be about *eleven*? We are justly pained and startled by the Bitter Cry of Outcast London; but, after all, what is that to the Bitter Cry of a thousand millions of people without a Saviour?

BUT men will do nothing so long as they know nothing. And therefore every effort of even so simple and humble a kind as increasing the circulation of the *GLEANER* has its value in the great enterprise; for every new reader may be a centre of influence. Let it be remembered, on this point, as we explained last year, that the *GLEANER* is not a private speculation. Every penny of profit goes to the Society's funds; and every penny of loss has to be drawn from the Society's funds.

WE regret to say that the Rev. C. C. Fenn, our senior Clerical Secretary, slipped on the snow when walking to a missionary meeting on the evening of Dec. 6th, and broke his right arm. He is, however, doing well at the time we write.

THE Society is again appealing for men to fill up actual vacancies in the Mission-field. A Principal for Fourah Bay College, Sierra Leone, is still required; and a Vice-Principal also should be sent. These are posts whose holders might wield an important influence over the whole West African coast. There are also vacancies for ordained missionaries in North, South, and Western India, in East Africa, and in China; and men are also wanted for West Africa and Persia. Nor must the urgent claims of Japan be omitted, though there is not an actual present vacancy in the staff there.

THE Bishop of Lahore, Dr. French, had an interview with the C.M.S. Committee on Nov. 20th, and gave a deeply interesting account of the Society's work in his diocese and also in Persia. He also discussed at length several important questions of missionary organisation; and on Dec. 13th he again met the India Sub-Committee to consider these more in detail.

THE Bishop of Algoma, Dr. Sullivan, had an interview with the C.M.S. Committee on Dec. 4th, and gave a very interesting account of the work carried on in his diocese, which lies between Canada proper and Manitoba. There is a considerable Red Indian population, and the first regular Mission among them was begun by the Rev. E. F. Wilson, who went out under the C.M.S. in 1868. The Society subsequently withdrew, in order to extend its Missions in the further North-West; but Mr. Wilson has continued the work, which has now spread widely over the country, especially since the Diocese of Algoma was established.

ON another page we have noticed the heavy loss sustained by our Mid-China Mission in the deaths of Mrs. Sedgwick and Mrs. J. C. Hoare. We have also to record the death, on Oct. 1st, of the Rev. B. Y. Ashwell, one of the oldest veterans on the Society's list, having almost completed his 50th year of missionary service. He went out as a lay agent to Sierra Leone at the end of 1833, but his health failing there, he was sent to New Zealand in 1835, and there he laboured for the rest of his days without once returning to England. He was ordained by Bishop Selwyn in 1848. Archdeacon Maunsell writes, "Though not equal to most of his brethren either in weight of natural character or mental power, it may well be doubted whether he has been surpassed by any one of them

in the success which he achieved. His courage, his zeal, his spirit of enterprise, his deep sympathy with the people, his self-sacrifice, carried him over every difficulty."

THE Rev. T. A. Clarke, C.M.S. missionary at Battleford, Saskatchewan, has been appointed by the Local Government Principal of the Government Industrial Training School for Indian Children, an office in which he will be able materially to help missionary effort.

THE C.M.S. Provincial Native Church Council in Ceylon held its annual meeting in July. Several excellent papers were read by members of the Council (Native Christians), among the subjects being the following:—(1) "The best means of evoking liberality in the Native Church;" (2) "The best means of obtaining an efficient Native ministry;" (3) "The best means of securing our Native Christians from Ritualistic doctrines and practices;" (4) "On the reasons why our Native congregations stand still as regards numbers."

AN interesting letter has been received from the Rev. C. Harrison, who was sent out a year ago to the C.M.S. Mission to the Hydahs of Queen Charlotte's Islands in the North Pacific. He was detained some time at Metlakahla through not being able to find a captain willing to take him and his wife to their destination. Every other means failing him, Mr. Harrison determined to make the journey in a canoe, sailing miles across the open sea—a most perilous undertaking in the winter. During the voyage a gale sprang up, during which all his luggage was to be cast into the sea to lighten the canoe, and "I thought," he writes, "we were going to follow our luggage to the bottom." He and his wife had to sit quite still for thirteen hours in pools of water, "everything around us and upon us soaked." Mr. Harrison writes hopefully of his work at Massett, the chief settlement on Queen Charlotte's Islands. The Hydahs gave him and his wife a hearty welcome, and show much gratitude for his ministrations amongst them.

THE various Parochial Juvenile C.M. Associations in Islington have combined to hold simultaneous half-yearly gatherings on Sunday afternoon either in church or in Sunday-school. The second of these Sunday meetings was on Nov. 25th, when no less than twenty-three addresses and sermons were delivered in thirty-three parishes or districts. Only a deputation from the Parent Society was employed; all the other speakers (twelve clergymen, nineteen laymen, and one lady) belonged to the local churches. The various speakers met on the Saturday evening at the house of one of the local hon. secretaries, Mr. G. Martin Tait, for conference and prayer. This is an example worth imitating.

SEVERAL of the local organisations in aid of the C.M.S. have adopted the practice of issuing cards of membership. Two pretty cards have been sent to us lately, one of the Cambridge Juvenile Association, which gives the name of the member and the signatures of the treasurer and secretary, and which states the conditions of membership, viz., (1) holding missionary boxes or cards, or subscribing regularly at least a year; (2) praying regularly for Missions, and trying to interest others in the work; and it gives at the back a prayer for the members' use. The other, of the Norfolk Ladies' C.M. Union, which bears on it the motto "The God of Heaven, He will prosper us; therefore we His servants will arise and build" (Neh. ii. 20); which names as the objects of the Union "To pray for the Society (Eph. vi. 18, 19), to work for it (1 Cor. xv. 58), to read about its Missions (Acts xiv. 27)"; and which gives on the back the Society's Cycle of Prayer.

A Special Communion Service for the Society's friends will be held at St. Dunstan's, Fleet Street, on Tuesday, Jan. 8th.

## Topics for Thanksgiving and Prayer.

Thanksgiving and prayer for the Old Year and the New.  
Prayer that men may speedily be raised up for the vacant posts in the Missions, and also for extension (see above); and that means may be abundantly supplied for their maintenance.

Thanksgiving for many mercies to the Nyanza Mission, Prayer for the brethren in Uganda and at the intermediate stations; for the converts and inquirers; for King Mtesa and the heathen chiefs and people (see pp. 1-4).  
Prayer for the bereaved missionaries in China, Africa, and India (see p. 5) and for the equally bereaved Missions.

Thanksgiving and prayer for West Africa, especially the Niger (p. 8).



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And she went, and came, and gleaned in the field.*

RUTH II. 2, 3.

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RECEIVETH • WAGES  
AND  
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## ON THE LAKE OF GALILEE.

## II.

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship."  
—Mark iv. 37, 38. (See Matt. viii. 24; Luke viii. 23.)



HE situation was perilous. Under a dark night, in the midst of the Lake, the wind roaring round them, the waves dashing over them, the boat beginning to fill with water, small chance there seemed of their ever reaching the other shore or of escaping with their lives.

But one thing altered the whole matter. *Jesus was in the boat.* Does it seem strange that, going forth at the call of Jesus, they should find themselves in such a situation? Does it not seem stranger still that He, the Lord of heaven and earth, should have been in it, that the storm should have raged round Him, and the waters threatened Him? Yet if He had bade the winds and waves convey Him smoothly and sweetly to the other shore, what a lesson the disciples would have missed! And what precious consolation we should have missed!

In after years, when they went forth to fulfil their Lord's parting commission, strengthened by that realised promise, "Lo, I am with you always," could the disciples ever have been surprised when opposition arose, when difficulties arose, when dangers arose, when the work they had undertaken was threatened, and themselves were threatened, when all looked dark around them, and it seemed as though the Master's servants and the Master's cause must succumb? Such a period was that immediately

succeeding the martyrdom of Stephen. The Church made havoc of, men and women mercilessly seized and thrust into prison, the disciples scattered abroad—all looked dark enough, and the enemies of Jesus must have congratulated themselves that His word would soon be stamped out and His name forgotten. But they had overlooked one thing. Jesus was in the midst of it all. He was with the suffering Church, and with every suffering member of it. "Saul, Saul, why persecutest thou Me?"

And often has it been so in missionary work; when, in an Eastern kingdom, men were forbidden, under pain of death, to profess Christ; when, on West African shores, the house of prayer was emptied for months of its worshippers; when, in Uganda, a solitary missionary has been, from day to day, in danger of his life, and the powers of evil have openly triumphed. But one thing the persecutors and opposers have never thought of. Christ has been in the boat. Christ is in the boat. None can prevent His servants from carrying out the work He has given them to do. None can stop His progress. If He himself is in the boat, it follows:

*That He is sharing the danger of His followers.* Were the disciples tossed about on the waves? So was He. Were they buffeted by the wind? So was He. Were they drenched by the spray? So was He. Did the water rise in the boat around them? It rose around Him too. Were they near sinking? So was He. No less than with Israel of old is it true, that "in all their affliction He was afflicted" (Isa. lxiii. 9). "They have not rejected thee," said the Lord to Samuel; "they have rejected Me, that I should not reign over them" (1 Sam. viii. 7). Whoever has gone forth with Christ, can meet no trial, no danger in which Christ does not share. And so it follows again:

*That His followers share His safety.* "Thou carriest Cæsar and all his fortunes," was the assurance with which the great Roman strove to quiet the fears of the boatman with whom he was crossing the angry waters. Yet the waves might have engulfed Cæsar. But the presence of Him who is Lord of the winds and waves ensures safety and victory to those who are with Him. And herein lies the true security of all who are really His. Their souls are bound up with Him "in the bundle of life" (1 Sam. xxv. 29). When the great Enemy aims his darts at them, he is assaulting Christ. They may stagger and fall for a time, and their faith may fail like that of the disciples, but their life cannot be destroyed, for it is "hid with Christ" (Col. iii. 3). If Christ have the victory, so shall they—made "more than conquerors through Him that loved them." Christ in the Church, Christ in the heart of the believer—this is salvation, this is the "hope of glory" (Col. i. 27).

SARAH GERALDINA STOCK.

## THE GOSPEL IN KIU-SHIU.

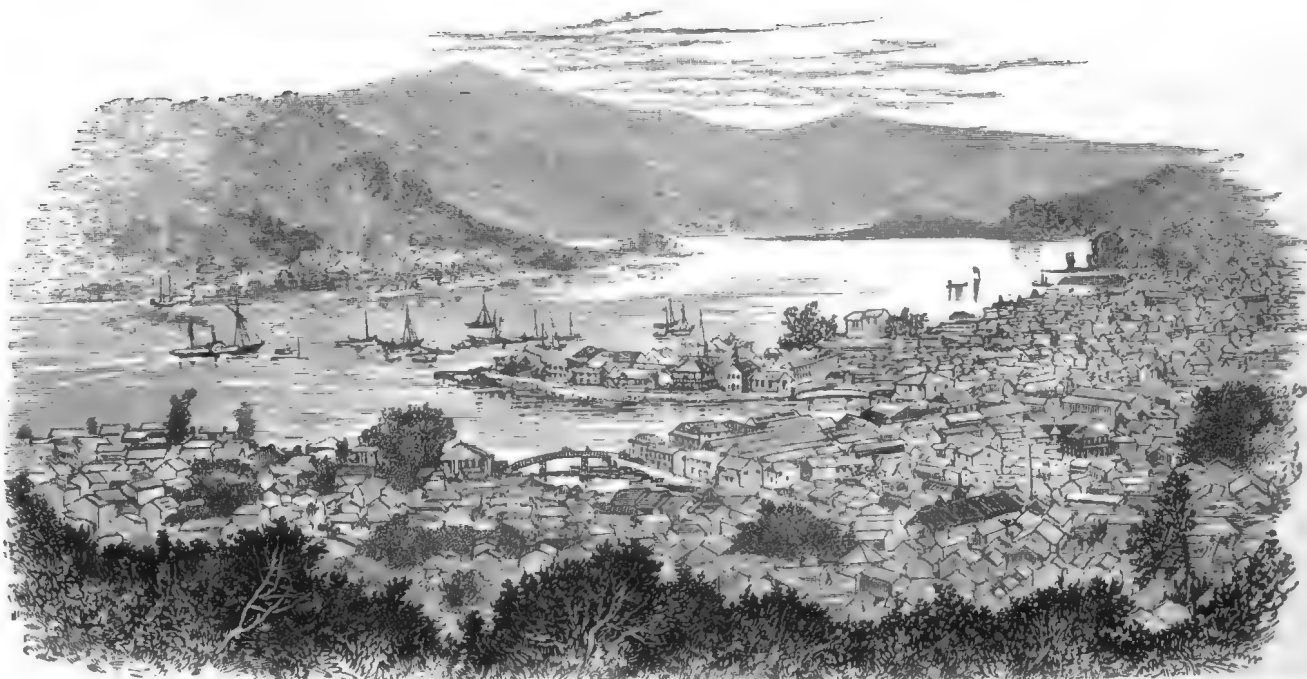
## I.—INTRODUCTORY.

"The Isles shall wait for His law."—Isa. xlii. 4.

"Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea: the Isles and the inhabitants thereof."  
—Isa. xlii. 10.



KAPAN consists of four large islands, not counting the smaller ones, and it extends for about 1,200 English miles in a north-east to south-west direction, at an average distance of about 400 miles from the mainland of Asia. In width these islands average 150 miles. The country is highly diversified with river and mountain scenery, with capacious bays on the coasts and evergreen forests in the interior. Though the northern island, Yezo, is in the same latitude as part of Asiatic Russia, the cold is not so



THE TOWN AND HARBOUR OF NAGASAKI AND THE ISLAND OF DESHIMA. (See Footnote.)

severe as might be supposed, while Kiu-shiu, the southern island, has almost a tropical heat. The circling seas and the gulf stream do their part in making the climate equable on the whole.

Japan has been called the Great Britain of Asia. Following out this comparison, Kiu-shiu may be called the Devon and Cornwall of Japan, while the most southernly point, Sak Saki, may be said to be its Land's-End. This is the first land sighted by those who sail from China, and at the nearest port, Kagoshima, Francis Xavier, the great Roman Catholic missionary, landed in Japan in August, 1549. At Nagasaki, a port a little higher up, on the western coast, the first missionary sent out by the Church Missionary Society, the Rev. George Ensor, landed 320 years later on, viz., on the 22nd of January, 1869.

Let us briefly sketch what Christianity had done for Japan in the 320 years between the landing of Xavier and of our own missionary.

The Roman Catholic Church has not been slow to obey the command of our Saviour, "Go and teach all nations." While they endeavour to "teach," however, they are not so careful to "preach the Gospel to every creature." Francis Xavier, the great pioneer of Romish missions in the East, is worthy to be held in honour by all for his ardour and zeal. On landing in Japan he made his way barefoot to the capital, a journey of 600 miles, in the winter season. After two years' labour he left the country, sowing seeds of which his successors reaped a wonderful harvest. Within five years the converts numbered 150,000, and the churches 200. This extraordinary success arose from the politic nature of the Roman Catholic missionaries, who in Japan adapted their religion to that which they found there, namely, Buddhism. Temples, monasteries, holy water vessels, censers, rosaries, bells, candles, altars, all were ready, and were simply transferred from the one religion to the other. The images of Buddha and the roadside images of the Goddess of Mercy remained almost as before, and represented Christ and Mary to the converts.

But the Jesuits took the sword and perished by the sword. They introduced persecution and the spirit of the Inquisition into Japan, and Buddhist priests were put to death, and their monas-

teries burned to the ground. The Jesuits were found plotting against the throne; and in A.D. 1615, sixty-six years after the landing of Xavier, a law was passed suppressing Christianity, and fire and sword were freely used to extirpate it. Many victims met death with wonderful fortitude without recanting, and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there must have been many true martyrs. They were burned at the stake, buried alive, torn limb from limb, crucified even, and historians on both sides agree that but few apostatised. In 1687 the few Christians who remained struck a last and unsuccessful blow for freedom in Kiu-shiu, but surrendered, and great numbers were hurled headlong from the rocks of Pappenburi Island, near Nagasaki.

The Christianity of the Jesuits left a name of horror. Had they but left the Bible, how different would it have been. The feeling against this Christianity led to the exclusion of all Europeans from Japan for 230 years, except the Dutch, and even these were only allowed to trade at a small island in Nagasaki Harbour, called Deshima.\* At length it was reserved for the United States of America "to take a key and unlock the cabinet," while for England it was reserved "to lift the lid." In 1854 a treaty was signed, by which two ports were opened. In 1858 the Treaty of Yeddo took place, by which six other ports were opened, and other important concessions made. In 1868 a revolution took place in the country, one of the most astonishing that the world has ever witnessed—a sudden change all at once from Oriental isolated feudalism to nineteenth century modes of government and to Western civilisation. Almost everything was now changed in Japan; but one thing was lacking, the Gospel of Christ. The deep-seated hatred against the religion of the Jesuits had by no means passed away, and the old proclamation that every Christian should be put to death remained on the public notice-boards until 1878.

\* The picture above shows the town and harbour of Nagasaki and the little island of Deshima. The latter is seen jutting out into the bay in the centre of the picture. It is reached by the further of the two bridges. The tall spire is the church belonging to the American Board of Missions. The house with the balcony just in front of it is the residence of our missionary, the Rev. A. B. Hutchinson.



But we are advancing somewhat too fast, for it was in 1869 that Mr. Ensor landed in the country. Bishop Smith, of Victoria, and Mr. (afterwards Bishop) Russell, of Ningpo, both C.M.S. missionaries, had previously made visits to the country with a view to begin work, and as early as 1860 three American societies were at work in the country. They could do little, however, being watched by spies, and forbidden to teach on pain of expulsion.

On the 19th of January, then, the Rev. G. Ensor arrived at Nagasaki. A small house was at once secured, and notwithstanding the prohibitions against Christianity, some inquirers soon presented themselves. Before a month the house was thronged with Native visitors, attracted by curiosity; others, like Nicodemus, came at night. One inquirer in particular came to the gate, but, overpowered by fear, returned home. He came again, however, and after due instruction was eventually baptized. Meanwhile, the work was going on. A printing-press was set up, and tracts in Japanese were printed off. A Native helper was seized by his government, and confined for three years in prison, being placed for the first few months in a cell having a roof so low, and so thickly studded with iron spikes, that it was impossible for him to stand upright. But after a while, like Joseph, he was made keeper of the prison, and both magistrates and prisoners heard the Gospel from his lips.

After four years of labour, and having been privileged to baptize ten or twelve Japanese, Mr. Ensor was compelled to return home. He had, however, been joined in 1871 by the Rev. H. Burnside; and after a while the latter, taking advantage of the growing toleration, began to work more openly. Instead of waiting for the people to come to him, he began to go to the people. Public service was instituted, and then a regular mission church was begun, a site being secured on the Island of Deshima. Before the day for its opening, Mr. Burnside had, through weakened health, to follow Mr. Ensor home. The building was completed by the Rev. H. Evington, who came from Osaka until a successor to Mr. Burnside could arrive, and a few days after the arrival of that successor, the Rev. H. Maundrell, who is still labouring there, the little church was opened. This was in July, 1875. As Deshima was the very spot where the cross was laid down to be trampled upon as a test of any Natives suspected of Christianity, the raising of the cross in Deshima has an additional significance that it has not elsewhere. B.

## LISTEN!

True Stories from Fuh-Chow.

BY A LADY MISSIONARY.

### VI.



FTEN when going from house to house visiting, or passing Chinese dwelling-houses and seeing the little children playing about outside, have we longed to gather them into some place and teach them of Jesus and His love. We had a class-room which

we could well spare for four hours a day, and an elder girl who would willingly, if we got the children in, teach them to read the Chinese characters and learn hymns.

We went to see the parents, and asked them to let their children come to school for two hours in the morning, or two in the afternoon, or both, so that we might teach them. One man said, "I'll let my little boy go if you will teach him English." No, we could not do that; we had seen too many evils arising from teaching English in places where the whole Bible had not been translated, and the English language was taught to facilitate studying that best of books. In some cases it had proved a great blessing, in others a curse, for the boy was enabled to go out and work among foreigners, and learn their evil ways; and these, added to his own deceitful, untrue nature, made him worse than an untaught heathen; and the worst of it all was, he would be pointed at as "one taught in a mission school,"—and, "See the good the missionaries do!" Therefore we could not teach English.

We went into another house and saw three children, oh, so dirty! quite old enough to learn and understand. We explained the object of our visit. The mother listened, and then said, "What will you pay them a day for going?" Pay them? This was an unlooked-for question. Certainly we should not pay them to come. We would provide books and teacher, but could not give them money. "Well, then, they cannot go," was the

answer. "But," we argued, "they would be out of your way, and they would learn to read and write. We would teach the girls to sew and be useful, and instruct your boys." "No," said the mother, "they cannot go unless you pay; and see, three of them, you ought to give me a nice lot of money for them." "They are not earning money now," we said; "why should you think it right for us to pay them for coming into school, instead of sitting here doing nothing?" "Don't you



A JAPANESE SHOPKEEPER.

know," said the woman, "that this first brother (eldest son) goes out to gather chips? I am too poor to buy wood to boil my rice, so he earns something every day." "How long does it take him to gather the wood?" we asked. "Uncertain," she answered; "sometimes half the day, sometimes all of it." "But surely he does not go out every day to gather wood? We saw him yesterday bringing home a load large enough to last more than one day; supposing you let him come to us the days he does not go," we said. "I could not do that," she continued, "for he must gather on fine days for us to burn on wet." "Well, let him come to us on wet days," we pleaded, thinking we had her now, and knowing that our house was too near for her really to object on account of the rain, frightened as they are of wet. "Oh, no!" she said, "that would never do, for on wet days he must break the wood into little pieces for me to burn." Now we knew this to be false, because in the first place the little fellow would only gather small sticks, and their fire-places are constructed something after the shape of an English copper-hole, such as used on washing-days, and the natives contend that small pieces of wood burn faster than long ones, so they generally poke the piece into the fire, and when that end is sufficiently consumed they poke it in further. Of course they buy logs of wood which must be chopped for use, but this was not what she meant. So we left her, only to try and plan how we could get the children in. A plan had been tried in the country stations where we have opened day-schools and Sunday-schools, not of paying the children, but giving them rewards of merit, say 10 cash for good answers, 10 cash for reciting a hymn, and 10 cash for knowing a page of characters. With all our trying we had only succeeded in getting four children, two boys and two girls, to come in. We were thankful for this, as it drew the mothers in occasionally, and gave us greater opportunities for visiting them in their homes. But we were not satisfied with four children; and another thing, we had no fund to draw from to pay the children, or as we must say, "give them rewards" with. Well, we distinctly gave them to understand that we would not *pay* the children, but if they liked to be diligent and study well they might obtain 10 cash a week for a page of characters. These must be so thoroughly learnt that the same characters would be recognised again in any other book, or the cash would not be given, and if they repeated one hymn without a mistake they should receive another 10 cash for this. We tried this for a week or two, and the plan seemed to answer very well.

During the summer vacation I paid some Australian friends a visit, and told them of the school, and they gladly promised to subscribe a certain sum each year. This they have continued to do, and for present statistics of this work in general, I will copy an extract from the *Church Missionary Intelligencer* for August. "Country schools, otherwise day and Sunday-schools. I visited the country schools several times during the year, and I am thankful to be able to report a large increase in the number of scholars. There are now 390 names on the books, an increase of more than 100 over last year. Among these there are some ninety, the children of heathen parents, learning our Christian books. Who can tell what effect this may have on their future lives?" Ah, indeed, who can tell! I once witnessed the baptism of a whole family, husband, wife, seven children, and one nephew, all converted through the children attending a missionary day-school. We have several fresh subscribers now in Australia, and I doubt not, if the scholars increase, our friends there will meet the extra demand.

The C.M.S. in Fuh-chow has had a remarkably earnest set of students at all times, but they have always been terribly cramped for room, and now, in answer to the prayer of God's people in many places, the missionaries have been permitted to erect a building which will enable the missionaries to take on a larger

staff of students. More Native workers are greatly needed in that ever-growing field, and the extra number will need more help from the Church at home. The natives do help, and many give liberally, often depriving themselves to give, just as dear friends at home do; but we ask the readers of the *GLEANER* to think of this when they are asked to subscribe to the C.M.S.

Just one word more about my friend Mr. Ahok, spoken of in former numbers of the *GLEANER*. In the *Intelligencer* I read that at the Conference a Native clergyman proposed to the Christians present to help him to purchase a large house, as "he needed enlarged accommodation for the numbers who came on Sundays to worship." The natives responded warmly, and Mr. Ahok gave \$500. You may say he is rich, and can afford to give so large a sum; but if you know how much he is doing in various ways you would wonder how he was able to give so much. He has "a willing heart."

M. FAGG.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER II.—MRS. KEIPYER.



MRS. KEIPYER was endowed with that "most excellent fortune," good spirits. All the hard work of her life, all her trials, which had been neither light nor few, could not break her courage nor conquer her light-heartedness. Nature had given to her a fine and even temper; but it was not her temper alone that made her smile so sunny, and that had kept the hearty ring in her voice. The "children of the day" only take to themselves their birthright when they learn to "rejoice evermore."

It was partly this sunny-heartedness that made Mrs. Keipyer so pleasant an inmate at Ardcorragh.

Jean soon found how valuable was her aid in entertaining the succession of guests that flows through a Highland house in autumn. The calm light in her clear grey eyes was in itself something to be glad of; and she had unlimited leisure, so it seemed, to let it beam on everybody in turn.

Mildred Fayre was attracted to her at once. The Fayres were orphans, relations and wards of Mr. Fraser's. Their father had been rector of Loudwater in Nottinghamshire, and had left his children with but little provision for the future, as far as worldly wealth went. Mildred's home was with the Frasers, and she and Jean were great friends. Her brother Denis had, much against his will, entered a merchant's office, as the best means of earning his livelihood. He was now spending his brief holiday at Ardcorragh, where he greatly spoiled Mildred's happiness by fretting against "fate." His constant complainings saddened the girl more for his sake than for her own, and she was glad to get away to Mrs. Keipyer's society, and enter with her that other world, where noble thoughts took the place of narrow ones, and a wide charity carried one out of sight of such selfish discontents.

And Mr. Fraser liked talking to Mrs. Keipyer. To him also noble thoughts and higher aims came—floating vaguely through his brain at first, but taking shape, until he was ready to question whether the success he had attained were really worth the price he had paid for it. He caught himself looking round the well-lit dining-room at Ardcorragh, bright with all the pleasant gear that money can command; was it for this, and such as this, that he had given the energy of his youth and the strength of his manhood? Jean sat opposite to him, his eldest and best-loved child; and Honor and little Margaret took the places at his side which were theirs by right—was he doing all his duty to them, these motherless girls of his? He had given them masters and governesses, and the best procurable mind-training—but was this all they could claim from him? His boys, too—would Helen Keipyer think he had done his duty to them?

Mr. Fraser was reckoned a successful man. His name would command large sums of money, either in London or in Glasgow; his friendship was valued by men of mark, and sought eagerly by those whose mark had yet to be made; but for all this some doubtful qualms came over him as he heard his wife's friend talk in those clear low tones of hers of interests which touched an empire on the one hand, and, on the other, reached to the gates of Heaven itself.



Two or three men were discussing the morrow's arrangements for grouse-shooting. Pretty Mildred Fayre was listening to Margaret's chatter about a ride she had had that day. Denis was leaning back in his chair, with a somewhat gloomy brow. Poor Denis, who had such large ideas, and so small a remnant of money wherewith to carry them out! Jean was talking "woman's politics" to Sir Archibald Culleton, a sharp, dried-up looking man, whose voice matched his appearance. Mr. Fraser glanced from one to another. These things of which they were talking were fair samples of innocent every-day interests. But they struck him with a sense of triviality now.

Could it be that Helen Keipyer had got hold of more worthy wealth, more enduring content than any other one in that little company?

It was curious how widely the earnestness of the widow's character made itself felt. Sometimes of an evening the usual whist-table was forgotten, and even Jean's singing was unasked for, as one after another drew near to listen to what she was telling of that far land where she had been trying to help in the great battle of good against evil, which the soldiers of Christ are fighting in their Captain's Name.

She was not surprised at the interest she excited. A *lack* of interest in such things would have been much more wonderful in her eyes. But Sir Archibald Culleton one evening said something to Denis about its being odd that they cared to discuss such a subject at all.

Mildred overheard her brother's reply, and it pleased her more than anything she had heard him say for months. "For my part," said Denis, "I'm glad to hear something fresh; one gets tired to death of one eternal round of talk; everybody repeating just what everybody has said before. And besides its novelty, I like its wholeheartedness; don't you? If one has any real Christianity at all, it seems to me the natural thing is to help those who are in outer darkness. At least I shall be suspicious of the Christianity of those who *don't* try, from this time forth."

"But," objected Sir Archibald, his thin voice sounding in sharp "high Scotch," "I'm sure the beam in our own eye ought to keep us from interfering with the moles in the eyes of other folks. What business is it of yours or of mine what the Chinese believe or don't believe? Most likely their religion is better suited to their needs than any of our Western ideas can be. Why should we make them discontented? Why should we dictate to them?"

"Why, indeed?" said Denis, lightly. "The old notion of striving first for our Master's glory is out of date—gone with the days of the Crusades and such wild impracticalities. At present we keep to the *name* of Christianity, but the enthusiasm of the faith only exists now in such visionaries as this Mrs. Keipyer, and that husband of hers who lies buried in the country where he had 'interfered' for so long."

And Denis sauntered across the room. Sir Archibald looked after him in some perplexity. What did the young fellow mean, talking like this about Christians? For his part Sir Archibald thought that Christianity, like charity, begins at home.

Mrs. Keipyer had brought down some of the "curiosities" which she had collected abroad. She was talking about these to an interested group at that moment. She held a little wooden toy in her hand, a sort of upright frame, over which fitted two or three wooden caps covered with inscriptions. This was a Chinese ancestral tablet, a thing which had been worshipped by a whole family as its most sacred relic.

Mrs. Keipyer held it carefully. "Idol as it has been, I don't like to let it be knocked about," she said. "The man who gave it up to us loved and revered it above any other thing. The names of his parents are here, and those of his grandparents—back for many generations. He gave it to us because he had determined to follow a more excellent Name, and to leave these dead to bury their dead, that he and his household might follow a living Lord."

"And will he keep steadfast?" It was Jean who spoke.

"Nay, dear, I cannot tell. But the Master's word remains still: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand.'"

Mrs. Keipyer's voice sank. Her fingers wandered aimlessly for a while amongst her specimens of glittering needlework, and the flimsy Chinese papers, red, yellow, and white, wherewith the table was strewn.

Then she looked across at Sir Archibald. "I could not help overhear-

ing what you said just now about the religion of the Chinese being better suited to them than our 'Western ideas,'" she said. "But granting that they are immortal beings, formed by God to be happy for all eternity, surely you cannot think that their religions—for they have three—do suit them; whether it be the atheism of Confucius, the degrading superstitions of Taoism, or the hopeless belief in annihilation taught by Buddha. Besides, *Christianity* is scarcely 'Western'; and its truth has power to comfort sad hearts alike in Iceland or Sahara."

She paused a moment, but no one spoke. Then she added—

"It is the real belief in our own hearts that makes the difference. Some may say that our going forth to publish Christ's gospel of truth is interference, and that the heathen do very well if left to themselves and to their native superstitions. But surely those who say this can scarcely believe that our Lord 'is set to be a light of the Gentiles, and a salvation for the ends of the earth.'"

Her gentle, half-deprecating manner quite robbed her words of any shadow of offence. Sir Archibald stared for a moment, and then he said with an old-fashioned bow—

"I know very little about the matter, my dear madam, but I can at least admire sincerity and self-sacrifice when I see them."

"It is just these words of *those who know little* that are so dangerous," she responded, with her bright smile, and ignoring the intended compliment to herself. "I think you must promise me not to talk about missions—Chinese missions, at any rate—until you have learned a few facts, and thought a little about them, Sir Archibald!"

That night when Mrs. Keipyer went to her room Jean brought her a sealed envelope.

"My father bid me give you this," the girl said. "It is to help on your work in just the little way that money *can* help. But, oh, Mrs. Keipyer, both Mildred and I have been thinking so much of what *we* could do. It seems so wrong to stay quietly here in comfort and content while you— I *wish* you would take us back with you to China!"

"My dear Jean—"

"I know you are going to say that it is only a fancy of ours—that we have not counted the cost; but, indeed, indeed we have thought of it earnestly. And Mildred is so good, so very good; and she is accustomed to teaching religion, a clergyman's daughter, and all that. And I could learn. I would obey you exactly at first, and try to be useful." She faltered and stopped.

"No, Jean, I was not going to tell you to count the cost, but only to ask if you have finished the mission which God has given to you *here*?"

"There are so many to do things here," Jean urged. "Honor will be out of the schoolroom next year, and will be able to take my place. Besides, such little trifling things are only waste of time—housekeeping and arranging flowers, and taking jelly to a few old women when we are in Kent. Mrs. Keipyer, do you really think I am fit for nothing better than this?"

"He that is faithful in the least is faithful also in much," quoted the widow gently. "Go to bed now, Jean dear, and we will talk of this another time."

The girl felt hurt and chilled. She had spoken out of the fulness of her heart; surely Mrs. Keipyer might have thought it worth while to say one word of encouragement or sympathy.

Mrs. Keipyer had a fuller sympathy with Jean than she thought for. A little smile broke over the widow's serious face as she sat gazing into the fire that night with her Bible on her knee.

"Poor children!" she murmured, "do they think that they can bear the burden and the heat of the day with no better strength than good intentions and girlish enthusiasm? Mildred? I *should* like to have her with me, it is true; but of what sort is her armour, I wonder?" And Mrs. Keipyer turned to St. Paul's words to the men of Ephesus about the Christian's armour made strong in the Lord.

Those words had helped her many a time in the years gone by.

THE GLEANER AS A TRACT.—A Clergyman in the North of England wrote to us a few months ago, "The GLEANER is the best tract that I know for benefiting the reader. The papers called 'Jersey Breezes' have, I know, done good, and I am sure that having a simple story is useful."



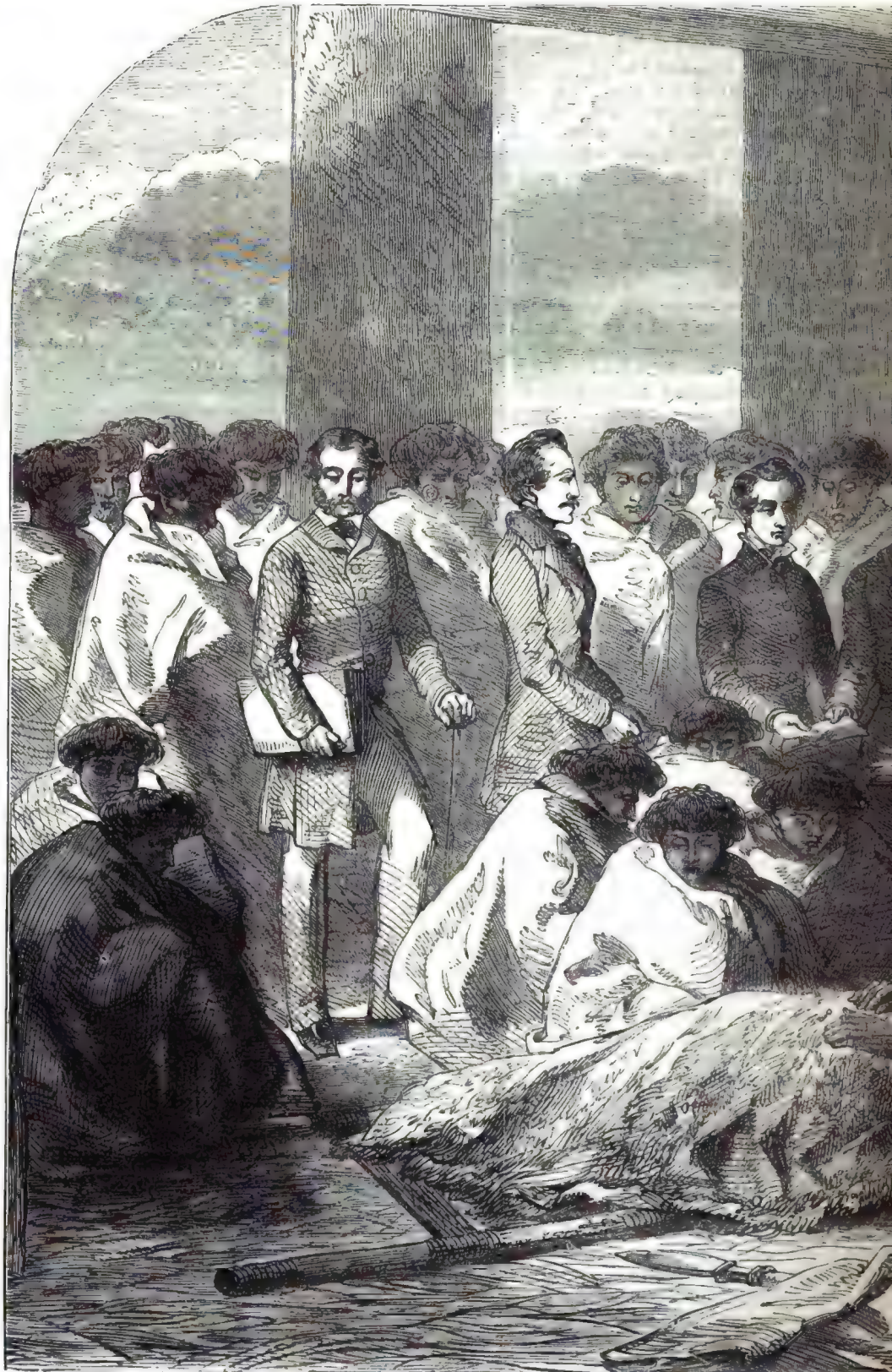
## A MAORI BAPTISM THIRTY-FIVE YEARS AGO.



THE picture on this page illustrates one of the most interesting incidents of the New Zealand Mission, and happening at the time now reached by the "Story of the New Zealand Mission," it is appropriate that a special reference should be given to it here. It represents the baptism in 1849 of the old Maori chief, Te Ngahue, in the presence of the then Governor of New Zealand, Sir George Grey, and his suite. The scene so impressed Sir George that he made a sketch of it on the spot, and forwarded it to the Society; sending, at the same time, an extract from the Journal of his Assistant Private Secretary, giving an account of the baptism. We give this extract just as it was sent:—

"Saturday, Dec. 29, 1849.—At Te Arika, or Piripai (Philippi) on the Lake of Tarawera.

"In the course of this morning we witnessed a most solemn and imposing ceremony—the baptism of a very old chief named Te Ngahue. This man must have been nearly eighty years of age, and was so broken down and feeble that he had the appearance of a dying man; and such was indeed the case, as the poor old fellow was completely worn out, and could not be expected to live much longer. He had for a long time been an anxious candidate for admission into the Church, and had worked hard, with the assistance of the Native teacher, to acquire the necessary knowledge; but age and sickness had prevented him from making much progress. He had learned to read a little, and knew and believed in all the fundamental and absolutely necessary points of our creed; but the Catechism, and other elementary books which are required to be learned by heart as a preliminary to baptism, were completely beyond his powers: in fact, the poor old man's mind was not sufficiently strong to enable him to retain anything new on his memory. Under these circumstances, and as it could not be doubted that the old chief's career in this world was nearly brought to a close, Mr. Chapman yielded to the earnest desire of himself and his friends, and consented to perform the ceremony at once. Te Ngahue was brought into the chapel, borne on an amo,



BAPTISM OF TE NGAHUE AT TE ARIKI, NEW ZEALAND.  
(Engraved from a sketch taken on the spot.)





THE PRESENCE OF SIR GEORGE GREY, DECEMBER 29, 1849.  
(George Grey, Governor of New Zealand, 1847 to 1853.)

or native litter, and deposited, with the greatest solicitude and care, by his relatives on the ground, upon a spot at the upper end of the building pointed out to them by Mr. Chapman. He was a fine, dignified-looking old man, and had evidently, in spite of his now bowed-down and decrepit appearance, been in his youth a tall and vigorous man. It was a truly impressive and touching sight to see the old savage—one of the Maori chiefs of the old school, who had often led his tribe to deeds of blood and savage warfare, and had feasted, time after time, upon the flesh of his enemies, now meekly offering himself as a candidate for admission into the Church of Christ. Surrounded by a few friends and the European visitors, and assiduously attended by his wife, a person much younger than himself, he lay on his litter, the centre of a small knot of persons in the corner of the spacious chapel, while the clergyman performed the baptismal ceremony, which was preceded and finished by a short and touching exhortation to the old man, and to the rest of the little congregation. He was baptized by the name of Hori (George), and, the ceremony ended, he was taken up again in his litter—after having shaken hands with the Governor, Mr. Chapman, and the other visitors—carefully wrapped up in his handsome dog-skin and kai-taka mats, and borne back to his house in the same way in which he had been brought into the chapel.

#### A NEW MISSION CHURCH FOR BATALA.

THE corner-stone of a new mission church was laid at Batala on Nov. 21st, by the Lieutenant-Governor of the Punjab, Sir Charles Aitchison. Batala is well known as the town and district in which the Rev. F. H. Baring has carried on an important Mission entirely at his own cost, and where also Miss C. M. Tucker (A.L.O.E.), of the Church of England Zenana Society, has laboured so devotedly for some years. (See the GLEANER for April, 1880, p. 47.) In the course of his speech on the occasion, Sir C. Aitchison said: "It gives me great pleasure to be present and to lay the corner-stone of this church; and I am glad to express my sympathy with the self-denying work of the missionaries here. Missionaries are frequently tried by seeing little fruit of their labours; but I feel assured that a great deal more silent progress is being made than has yet appeared."



## "THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

*Lines suggested by the outbreak of a fire at Shanghai, July 26th, 1883.*



HE dawn in these far Eastern skies,  
Near where the springs of morning rise,  
Had quenched the lower stars;  
And through the still trees dimly green  
The summer day's approach was seen  
In rose and orange bars.  
A twitter of awakening bird,  
A single hurrying step is heard,  
When on the tranquil air  
The solemn knell of fire rings out,  
And frightened thousands thronging shout  
To see the reddening glare.  
For red as dawn the glare is thrown,  
And flicker of fierce flames is shown  
Dancing on distant walls:  
The smoke with spark-showers mounts to heaven,  
Then, by the wind of morning driven  
Westward, devouring falls.  
The sun is up, and on a cloud  
Weeping soft rain above the crowd,  
The bow of mercy shines;  
High over all, with arch sublime—  
God's pity for the woes of time—  
Expand the radiant lines.  
Now with shrill bell and hurrying throng  
The gallant firemen charge along,  
Their rescuing toil to ply;  
The roofs trash burning to the ground,  
But one with solid walls fenced round  
Safe hears the flame go by.  
Sure from these ruins black and drear  
There sounds a warning on our ear,—  
"Spent is this world's long night."  
The eternal day is close at hand,  
And soon shall dawn on every land  
The Saviour's coming bright.  
While the last watch of night remains,  
Sound, sound the alarm o'er hills and plains,  
"From sin's deep slumber wake.  
"Haste to the sinner's sure retreat!  
"The elements with fervent heat  
"Shall melt, and earth shall quake.  
"Put on the armour of the light;  
"The Lord shall be your raiment bright;  
"Come, and dismiss your fears:  
"For round about the eternal throne,  
"The jasper and the sardine stone,  
"The emerald bow appears."

A. E. MOULE.

## EL HUSN.

BY THE REV. W. ALLAN, M.A.



HO, what, or where, is El Husn? It is one of the three most inaccessible out-stations of the C.M.S. in Palestine. It is far, far away on the other side of Jordan, and is on the borders of the land of Bashan.

If you are going to it from Jerusalem, you will probably spend the first night in much discomfort at El Riha, the modern Jericho. The next day you will cross the Jordan in a ferry boat, and after two hours' riding you will begin to ascend the mountains of Gilead; and then, after traversing a land rich in verdure and vegetation, you will put up for the night in the large and picturesque, but at the same time the dirty town of Salt. Salt was known in ancient days as Ramoth-Gilead, and is now remarkable as the flourishing centre of the work of the C.M.S. on the eastern side of Jordan. If you are wise, you will pause here for a day or two and make yourself acquainted with the excellent schools, the successful Medical Mission, and the whole evangelistic and pastoral work which is being actively carried on, and which is not only influencing the

stationary Arabs, but even the wandering tribes of Bedaween. By the time you arrive at Salt you will have ascended nearly 4,000 feet above the Jordan level, and if you are not too tired to climb 700 more, you will gain the summit of Neby Husha and be able to survey what some consider the finest view in Palestine.

Starting again, you will ride northward, first over stony hills, then across the fertile valley of the Bekaa, then over the beautiful and luxuriant mountains, at the foot of which the Jabbok runs, and cross it somewhere near the sacred spot where Jacob and the Angel wrestled. Seeking for a shelter for the night, you will do wisely in avoiding Sufeis, where the people are notorious for rapacity and violence, and where many travellers have found themselves in an awkward plight. Perhaps like the writer, you may put up at the guest house at Te Kitte, where you may rest assured you will have a most hearty welcome, both from the natives and the fleas. Here, as in almost every town and village on the east of Jordan, *bachsheesh* is practically an unknown word, and the whole population seem to act upon the Scriptural principle that "it is more blessed to give than to receive." Hospitality towards both travellers and their beasts of burden is carried to a surprising extent, and no present which can possibly be construed into remuneration can be offered without insulting your hosts. The best and only return that you can make, is to converse with those who entertain you, and pour into their attentive ears the news of the Saviour's love.

After passing Suf, where you may think yourself fortunate if you escape unmolested, you will have a delicious ride of several hours over well-wooded and well-watered hills, where, unless you are very careful, and perhaps in spite of all your care, you will be within an ace of meeting with the fate which overtook Absalom 3,000 years ago in that verdant district. Perceiving that he had to pass beneath the limbs of an overhanging tree, the writer lay perfectly flat upon his horse's neck; but notwithstanding this, the projecting stump of a broken branch caught him between his neck and dress and quickly and roughly unhorsed him, so that, like Absalom, "he was taken up between the heaven and the earth, and the beast that was under him went away."

By mid-day you will arrive at Shatana, where you will have no difficulty in obtaining an abundant and gratuitous supply of delicious food. Thoroughly refreshed you will ride on for a couple of hours longer through a less interesting country, until you find yourself in a very extensive and somewhat uninteresting plain, in which the large village of El Husn is situated. You will see nothing special about the place, except the ruins of an ancient castle, which is built on the top of a solitary hill, and after a while you will discover a second peculiarity, which will cause you no little inconvenience—the detestable beverage which is there called water, and which is all that the people have to drink. There is no stream, no well, no spring in the place, and the chief pool from which they draw is one of filthy stagnant water of a dark chocolate colour. Even when filtered there was no perceptible improvement in its colour or flavour.

And yet El Husn is after all an interesting place, and one on which you have reason to believe that the Saviour's eyes are resting with compassionate gaze and kindly purpose. Let me speak of it for a little while in a more personal style. It was on the 4th of last April that I heard at Shatana that a rumour had reached Jerusalem that "all Jebel Ajlun was becoming Protestant." This, of course, was a great exaggeration, but it rested on a very considerable basis of fact. El Husn is an out-station of Salt, and a Catechist of the name of Suleiman has been working there for some years, superintended by the Rev. Chalil Jamal, the Native Pastor of Salt. His work has been carried on under difficulties, for, in consequence of the poisonous water, his wife is unable to live there, and his own health has been seriously injured. But a marked effect has been produced, and not only has he drawn around him a respectable congregation, but there are already several communicants, and his itinerations into the neighbourhood have awakened such a spirit of inquiry as led to the rumour which so disturbed the mind of the Greek Patriarch at Jerusalem, and led him to send off post-haste an agent to El Husn to counteract the mischief that the Protestant heretics were doing. This agent had reached the place a day or two before I and my fellow-travellers—the Rev. T. F. Wolters and the Rev. Chalil Jamal—arrived, and had endeavoured to dissuade the people from attending the Protestant



services. Addressing, for instance, the venerable old man to whom we were indebted for hospitality, and pointing to his flowing beard, he said, "Is it not a shame that this grey beard should become a Protestant?" Whereupon the old man rejoined, "Is it not a shame that this grey beard should worship images?"

A slight, though only a passing, impression had been made upon some of the people, so that they seemed less eager than they had previously been about the establishment of a school amongst them; but as we were walking through the streets we were stopped by a party of Moslems, who told us that if the Greeks made any difficulty about giving us a site for the proposed school they would be most happy to do so.

I spent three nights amongst the docile and hospitable people of El Husn, and all day long, but especially in the evening, and till late at night, the large room, where I spent both day and night, was filled with the men of the village, who seemed as if they could never hear enough of the sweet story of redeeming love. Sometimes it was my own privilege to address them through an interpreter; sometimes Mr. Wolters did so, but more usually the part of Mercury was played by the able, earnest, and indefatigable Chalil Jamal. When he visited them earlier in the year, they kept him at work every night until midnight, and once until two A.M., both hearing him and asking him questions; and although, perhaps, in deference to myself, the meetings did not last quite so long when I was there, yet more than once, worn out with weariness, I had to curl myself upon my rug for the night, and go to sleep, in the midst of the congregation, who were still drinking in the word of life. One evening we had been to supper with a member of the congregation, and we had had Scripture reading and prayer in his house before leaving, and yet the whole supper party followed us across to our room in order not to lose the usual evening exhortation.

When Mr. Jamal left El Husn after his visit in January, one had followed him some distance towards Salt, pleading with him to establish a school, and happily this has at length been done, and the school was opened on the 7th of May, and already numbers forty-five. Those who do not know the quickness of Arab boys, and their powers of memory, will think that there has been no time yet for them to acquire much knowledge, and will hardly be prepared for the result of an examination of them by the Rev. C. Jamal on the 13th of last September, or for the other facts which the following extracts from one of his letters contain. He writes:—

Many of them can now read very nicely, and know a good deal of Bible history. I examined them from Gen. i. to xxii., and all about the birth of Jesus, and also in geography and arithmetic, and they gave very satisfactory answers. They also repeated the Ten Commandments, the Apostles' Creed, and the Lord's Prayer most distinctly and clearly, several passages from the Bible, and Arabic hymns, and the English hymn "Come to Jesus." In short, that school really makes the heart glad, and the following two facts out of many explain what our school in El Husn is doing. A Moslem boy, about sixteen years of age, who was a notorious wretch, and known by the name of Sar-rag El Jaaj (one who steals fowls), is now by the grace of God changed since he entered our school, and goes every morning to fetch the boys from their houses to the school, and has often forced some Moslem boys to come to our school. He is a great comfort to the teacher there. I could tell many good things about him, but it suffices me to write what I heard from both Christians and Moslems. "If your school has done nothing [else] good, it is enough that it was the means of making that wretched boy a good one."

A Khatib, a Moslem teacher, who lives in a neighbouring village, and who often repairs to El Husn, said to a party of the natives, "What is the matter with your children here? I often saw them quarrel together, and heard them curse and swear, as other village children, but now I see that many of them are changed; they walk about orderly, and instead of quarrelling, I hear them sing good hymns. What is the matter? What has happened?" "Oh, Khatib!" was the reply, "they are now the pupils of Madrasah el Engleez" (the English school) "we have a good master, and he teaches them well, and takes great pains to educate our children, and teaches them to behave orderly," &c. The boy who ran after me last January to beg for a boys' school in El Husn has come and kissed my hand, and thanked me in a very sincere way by saying: "I thank you, sir, for granting my request in opening a school. I am now one of its pupils, and with joy I say that I can now read the Injeel" (the New Testament). The boys in El Husn, as well as the school boys and girls in Salt, are taught the way of salvation most faithfully and earnestly.

And now that the readers of the GLEANER know where El Husn is, and what is going on there, they will doubtless remember it in their prayers, and join in the petition and ascription of praise with which Mr. Jamal concludes his letter: "May the Lord bless his work here on this side the Jordan, and elsewhere, and to Him be all the praise. Amen."

## THE STORY OF THE NEW ZEALAND MISSION.

### PART II.

#### II.—Incidents of the First War.



WITHIN four years the number of natives who embraced Christianity in New Zealand increased from 2,000 to 35,000. The times which followed were of a nature sorely to test the reality of their new principles among the converts. They were indeed sifted as corn, and though some blighted grains were blown aside, like the chaff, by the storm which passed over them, the value of the true wheat was only brought out in stronger contrast.

Two powerful southern chieftains, Raparahau (already known to us as the father of Tamahana) and Rangihata, were the first to begin hostilities. The New Zealand Company claimed a valley, which the natives declared they had never sold. European surveyors went to take measurements, and the Maoris burned their huts. Upon this a warrant was issued for the arrest of the chiefs, and a small European party, consisting of the magistrate and some forty men, set off to execute it. As they landed, a Christian chief, Puaha, entreated them not to go on, but they persisted, and six miles further came upon Raparahau, with a hundred men, strongly encamped in a place where he had a deep stream in front and a dense scrub in rear. Before the dispute had gone beyond an exchange of angry words, Puaha took out his New Testament, and, reading passages from it aloud, entreated both parties to keep the peace. But the discharge of a white man's musket kindled the smouldering embers, the natives returned it, a running fight ensued, in which the Maoris remained masters of the field; twenty-two settlers were killed (nine of them being murdered after they had surrendered), but only four of their opponents. Governor Fitzroy hastened to the spot, and, finding himself not strong enough really to punish the insurgents, hoped to gain the credit of clemency by declaring he would not avenge the death of his countrymen. But Raparahau was too shrewd to be thus imposed upon. "He is afraid of me," said the savage chieftain, laughing.

The first outbreak in the north took place in March, 1845, when John Heke, a powerful chief, residing near Waimate, becoming gradually more and more incensed against British rule, showed his spirit by cutting down the flagstaff bearing the English ensign on three successive occasions. Misled by the interpretations of the foes of order, he looked upon the banner as a sign of the slavery imposed upon the natives, and as such, determined he would not tolerate it. Besides, "it had," he said, "no bones or blood, and could feel no pain!" Each time, of course, it was set up again, and the fourth time the pole was strengthened with iron, and guarded by soldiers. Heke attacked them, with the characteristic fearlessness of his race, and remained master of the field. The troops withdrew from the town, after a severe loss of life on both sides, and it was plundered and burned by Heke's party. But even in the heat of victory, the conquering party showed no traces of a return to their former savage, bloodthirsty habits. Captain Fitzroy testifies, "European troops could not have behaved better"; their forbearance towards the settlers, especially the missionaries, after the conflict, was remarkable. No missionary, and no mission property known to be such, was injured intentionally. William Neni, a Christian chief on the side of the Government, was preparing to give battle to Heke, when the Rev. R. Burrows, then residing at the Waimate, came up to try and mediate between them. He had been well received by Heke, and was passing over to Neni, when a general action began. Several balls fell near the missionary, who, escaping to a rising ground, knew not by which way he could return in safety. At this moment he heard the voice of some native,

whose he knew not, calling on the combatants to draw off and let him pass. In an instant the firing ceased, and Mr. Burrows rode quickly past, urged on by various natives crying out, "Make haste, lest you should be wounded," nor was another gun discharged until he had passed in safety.

It was perhaps a still more striking incident of which our long-tried missionary, Mr. Davies, was an eye-witness. Ripa, a chief from Hokianga, was marching to attack the Christian chiefs, Perika and Noa, who had refused to comply with some unjust demand he had made upon them. Momentarily expecting his onset, they were assembled with their armed followers in the pah; and as Mr. Davies entered, he found the whole company engaged in solemn prayer—prayer especially for the pardon of their enemies—with a white flag hoisted above their heads, as a token of their desire for peace. Mr. Davies then went out to meet Ripa and his party; and how striking was the contrast! With their bodies naked and their faces painted red, they were listening to addresses urging them on to vengeance and slaughter. These ended, they rushed towards the pah, yelling frightfully, and dancing their war-dance, bid bold defiance to the Christians. These were assembled on the other side of the fence, opposite the enemy, while one of their chiefs quietly walked up and down between the two parties, telling their foe that they were acting contrary to the will of God, and that, though his men were not afraid of them, they were restrained by the fear of God from attacking them. It must be observed that Ripa and his followers only amounted to twenty in number, while the Christians were a hundred strong. After many speeches on both sides, one of Ripa's party, striking at the fence

with his hatchet, hit Noa on the head. The Christian chief knew the effect this would have, if perceived, upon his people, and tried to conceal it from them, but the blood flowing betrayed the wound, and instantly there was a general rush from the pah to avenge the injury. In another moment Ripa and his whole party would have fallen, but Noa sprang forward, exclaiming, "If you kill Ripa, I will die with him," and then, throwing his own body as a shield over his foe, saved him from destruction. Peace was thus made between the two parties.

Listen to another proof of the fruit borne by the teaching of the Gospel. Iwikan, chief of Taupo, was heading an expedition for plundering the farms of the Putiki natives. "Mawae," says Mr. Taylor, "at the head of our natives, went out to them; he asked me to accompany him; he said Scripture told them, 'if thine enemy hunger, feed him'; therefore it was quite right to give this hostile party—two hundred in number—food. So he stood on the trunk of a large prostrate tree, which lay about the middle of the potato ground, and brandishing his spear, he cried

out to the enemy, 'You shall not say I did not give you food to take all, therefore, that side of the tree, you are welcome to do so, but do not presume to dig up a single potato on this side, for I shall fire on the first who makes the attempt!' The enemy went on digging on the side given to them, and when they had finished that, walked quietly away."

Heke gave many proofs of the softening influence of Christian teaching upon his mode of carrying on war. When Kororarua fell into his hands, and all were at his mercy, he actually allowed the inhabitants to carry off the most valuable portion of their goods, and sent a woman and child who fell into his hands safely back to the man-of-war with a flag of truce. On one occasion, when a naval officer, Lieutenant Philpotts, son of the late Bishop of Exeter, was taken prisoner, he was likewise released with the caution to take better care of himself for the future; and when the same man attacked their fortified camp at Ohaeawae, the natives, who admired his courage, bade him d



RECONCILIATION OF HOSTILE NEW ZEALAND TRIBES.

back, they had no wish to kill him; he persisted, however, this time he fell, leading the forlorn hope in the fatal attack on the pah. Upon one point of Christian duty Heke was exceedingly particular. He never omitted having morning and evening prayer in his camp, and to this he attributed his repeated successes. Many of our own soldiers confessed that the solemn supplications of their native allies to God for success strengthened them for battle, although they did not understand the words used, and thus they shared in the blessing.

There was a wonderful power of looking not on his things only, but on those of others also, in this half-civilized Maori leader. On one occasion he permitted a neutral chief to drive a herd of swine as a present to the British camp, more than once allowed oxen to pass on to it in safety when he could have seized, saying, "Let them go to make our soldiers strong to fight." We must reserve further details about this remarkable struggle for next month.

E. I.



## THE MISSION AT MASSETT.



E mentioned last month that an interesting letter had been received from the Rev. Charles Harrison, missionary at Massett, the principal settlement in Queen Charlotte's Islands in the North Pacific (named after George the Third's Queen), and we referred to his perilous voyage of sixty miles across the sea in a canoe. We now give his own description of Massett, and his first impressions on arriving there. The Indians are the Hydahs, the finest and fiercest race on the coast.

As we came in sight of Massett, nothing but the poles and columns were seen, and I was forcibly reminded of an English wharf, as the poles looked so very much like masts of ships. Each chief, directly we arrived, hoisted his flag, and then came to the mission-house, and said they were very pleased to see us. Here the old tribal custom, to some degree, still prevails. Each tribe has about six chiefs, and one is looked upon as the Etlageda Uan, though, as a rule, each person thinks himself as high as his neighbour. However, at meetings and feasts they sit according to rank, and the highest chief present leaves the last. At feasts, supposing the head-chief received thirty biscuits, the next would receive twenty-eight, the next twenty-six, and so on, according to their status. Before each house a large pole or column is erected bearing the owner's crest, which is generally a raven, frog, bear, eagle, or wolf. Some importance is still attached to the ge-hang business amongst the Hydahs. A ge-hang is the long pole or column in front of the house. Some are seventy-five feet high, and seven feet in width. The greater the chief the higher the pole erected in front of his house. One pole is used to designate and set forth the owner's crest and pedigree. This is carved with different birds and beasts from bottom to the very top. [See the picture.] Another pole is carved only at the top and bottom, which is erected by a great chief when his brother or any relation dies. This is called the obituary ge-hang. I am able to count thirty-five such poles from my window, of higher or lower dimensions. None but the younger people, as a rule, would think of killing the animal which has been selected by his father for his crest. The rising generation are more enlightened, and see the folly of their ancestral superstitions.

Massett, the place of our abode, is finely situated, and commands many beautiful and glorious views, eclipsed by none in England. In front of the mission-house there is a nice plot of ground, which extends to the sea-shore. The Indians have their houses built as closely as possible to the beach. On the other side of Massett Inlet is a huge forest of fir and cedar. At the back of the mission-house is a forest of fir, pine, and cedar, with numerous berry-bushes. The church stands sixty yards to the left, and the Hudson's Bay Company's fort forty yards to the right of our house. The church is the picture of loveliness, and stands on a mount by itself.

Mr. Harrison also refers to the impoverishing Native custom of giving away property—a custom which, to a great extent, had been discontinued during the labours of Mr. Harrison's predecessors, the Rev. W. H. Collison and Mr. G. Sneath, but had been revived again after the latter's departure. This custom is a peculiar one. It is briefly this: A chief makes known his intention of giving a feast, and intimates that on that occasion there will be a great distribution of blankets, the principal commodity of the island. The feast is held, and the blankets, to the number of, say, five hundred, representing in value as many pounds in English money, given away. But few of them come from the chief's own store. Each member of his clan is laid under contribution, and as these

are not allowed to participate in the distribution, or, if they are, receive less than they give, the impoverishing effect upon them after a time must be imagined. The chief's loss is, of course, only temporary, as his store is soon replenished again by the next distribution made by a neighbouring chief.

The evil arising out of this custom was at once apparent to Mr. Harrison, and he took steps to prevent it, and the principal chief promised to abstain from the practice. One of them refused several invitations to feasts last year because he heard that blankets were to be given away, although, by so doing he lost at least forty or fifty blankets, equal to £50. A picture illustrating this custom appeared in the GLEANER of October, 1881 (the Special North Pacific Number), page 118.



QUEEN CHARLOTTE'S ISLANDS: DESERTED HYDAH HOUSE.

## The Farm Labourer's Missionary Box.

To the Editor.

DEAR SIR,—I believe knowing what others are doing in sending the Gospel to the heathen is a good stimulant to one's own efforts. I should be glad if you would before the readers of the GLEANER what has been done by my father's labourers.

In June last year my father proposed that a Missionary Box should be procured for the use of the labourers, and placed every Saturday on the desk at which they are employed. The men very readily took the idea, and from week to week have given their pennies, and when the box was not full out for them at once asked for it. The first three months contained 11s.; and since the last, December, 1882, 9s.; March, 10s.; June, 11s. 5d.; and September last, £1 0s. 8d.; altogether for the five quarters, £3 2s. The number of men regularly employed is about seven, living so near London they have to pay full price for all provisions, &c. One of the men, J. T., regularly puts in 6d. a week, and sometimes as much as 2s. During the summer time he was planting cabbage-plant, and he asked my father to give him a piece of land which was narrower than the rest. My father asked him what he wanted it for. J. T. replied, "I want to plant cabbages, and give the money to the Missionary Box." My father at once offered to give him the land and plant, without any charge. "I said J. T., 'that would not do for it would not be my gain.' So he had the land, and since sold the cabbages he has handed over 30s. for the C.M.S. I think after an example of this kind many who say they are poor to give will feel they are no longer urged that plea."

a labourer, whose wages are only 18s., can give 30s. a-year to the C.M.S. Low Hall Farm, Walthamstow.

EDMUND J. JONES.

## Ceylon: A Visitor's Testimony.

A LADY who went out to India lately in the s.s. *Rewa*, gives the following account of a visit to the C.M. station, Cotta, Ceylon:—

We went into the schools for boys and girls. They were well filled, the young people were very intelligent and bright-looking. Most of them could speak English, and they sang the *Venite* in Sinhalese, and "Jesus loves me" in English. The church is in the same compound. I was astonished to see such a large church, and to hear it was filled every Sunday, and at the daily evening service there were never less than eighty-four present. I am sure if people in England could really see what is being done they would not think so little of Missions and Missionaries. As we drove along to Cotta we could see the difference in those who belonged to Missions, they were so clean, and were sitting together doing their pretty work, and not, like every other Native, lolling about doing nothing.

## THE MONTH.



THE Annual C.M.S. Epiphany Service at St. Dunstan's on Jan. 8th, the Rev. A. Baring-Gould, Vicar of Christ Church, Winchester, preached a very stirring sermon on the words of Isa. liv., "Spare not, lengthen thy cords and strengthen thy stakes," especially drawing attention to the calls for extension and the Society's present appeal for men. Referring in most impressive language to the incident of Israel's battle with Amalek, he observed that "the intermission of prayer means disaster, while the continuance of prayer means success," and urged a heartier observance of the Day of Intercession, which, in its earlier days, did so much to call out offers of service.

THE Annual C.M.S. Sermon will (D.V.) be preached at St. Bride's on May 5th by the Bishop of Lahore. It being the turn this year for a bishop to preach, the Archbishop of Canterbury was first asked, but he was unable (especially after his recent illness) to add to his already numerous engagements. The Committee then invited the Bishop of Durham, but he found, to his regret, that he could not be in London at the time. Then the Bishop of Lahore was applied to. In assenting to the Committee's proposal, he expressed a wish that the Society should rather seek an English prelate, and was of course informed that this had already been done.

THE C.M.S. Committee have for some time contemplated the removal of the Church Missionaries' Children's Home from Highbury to the country. We have the greatest pleasure in announcing that a Fund for providing the necessary means has been started by the Rev. F. E. and Mrs. Wigram with the munificent gift of Ten Thousand Pounds.

THE Rev. Jani Alli, B.A., sailed on Jan. 9th for Calcutta, having been appointed to missionary work among the Mohammedans of Bengal. Mr. Alli, as is well known, was formerly a Mohammedan, and was converted to Christ through the instrumentality of Robert Noble at Masulipatam nearly thirty years ago. He subsequently came to England at his own charges, entered Corpus Christi College, Cambridge, and graduated in 1876. In 1877 he was ordained by the Bishop of London, and went to Bombay as a C.M.S. missionary. For five years he carried on a "hostel" or home there for Native Christian students, and also taught in the Robert Money School. His appointment now gives the Society a special missionary to Mohammedans at Calcutta, as there are already at Madras and Bombay.

THE Calcutta Localised C.M. GLEANER for October, 1883, contains a full report of the Luther Centenary Commemoration held in that city on the anniversary of the birth of the great Reformer. The meeting was organised by the Calcutta Missionary Conference, and held in the Town Hall. Nearly one thousand persons were present. The Lieutenant-Governor of Bengal was expected to preside, but was unable to do so, and in his absence, the chair was taken by Mr. J. Westland, by whom an interesting sketch of Luther's life and work was given. The Rev. C. S. Harrington, C.M.S. Missionary in charge of the Old Church, Calcutta, read a paper on "Luther's Influence upon Church Music." An address was also given by the Rev. W. R. Blackett, Principal of the C.M.S. Divinity School.

AN interesting account has also been received from the Rev. C. F. Warren, of Osaka, of a meeting in that city in connection with the Luther Commemoration. More than 600 Japanese were present, including a large number of medical men, lawyers, and officials occupying high positions under Government. A Japanese speaker gave a short account of the great Reformer's life, and Mr. Warren an address on the result of his (Luther's) work. "Fancy," Mr. Warren writes, "in this far-off corner of the earth, a company of Japanese Christians, not one of whom ten years ago was a Christian, joining to celebrate the 400th anniversary of Luther's birthday, and that a number of officials were present to hear some of the most stirring facts and momentous truths that are connected with the Great Reformation."

ON Nov. 10, Bishop Burdon held a Dedication Service of the new C.M.S. Theological College at Fuh-Chow on the occasion of its completion. The old College, it will be remembered, was almost destroyed

during the attack on the missionaries and mission premises in 1878. A large sum to rebuild it was specially contributed in Ireland by the friends of the Principal, the Rev. R. W. Stewart. On the following day, the 11th, the Bishop admitted the Rev. Ngai Kaik-Ki, of Ku-Cheng, to Priests' Orders.

THE Government Police Report of the Punjab, for 1882, contains the following reference by the Lieutenant-Governor to the Rev. J. Williams, C.M.S. Native Medical Missionary at Tank, on the Afghan frontier: "The police of the Dera Ismail Khan district are much indebted to the Rev. J. Williams, Medical Missionary at Tank, for the great attention paid by him to the sick police at Tank, Gumal, and Mukazi, and Sir Charles Aitchison takes this opportunity of publicly acknowledging the services thus freely rendered."

EARL CAIENS, in presiding at the Bournemouth C.M.S. Anniversary on Jan. 7th, made one of his usual hearty speeches for the missionary cause, dwelling at length on the "absolutely wonderful results" of the last fifty years' work. The Bishop of Meath (Lord Plunket) and the Dean of Wells (Dr. Plumptre) also spoke, the latter deprecating "the cuckoo cry, Nothing done, and no results," and affirming his conviction that "the dark places of the earth, now full of the habitations of cruelty, would rejoice and blossom as the rose." Canon Eliot reported the funds raised during the year by the Holy Trinity Auxiliary as £663. Five years ago it was only £177. Few Associations have made such rapid progress.

WE regret to say that Ahmed Tewfik, the Mohammedan ulema whose baptism two years ago excited so much interest, has separated himself from Mr. Klein in Egypt, and appears to have abandoned for the time his Christian profession. We say for a time, because his acts and words have been so strange, and so unlike those of a sane man, that it is believed that his mind has been unbinged by his lengthened trials and anxieties, by the separation from his family, and by the efforts of the Moslems at Cairo to win him back. We earnestly commend him to the prayers of our friends.

SIR R. TEMPLE's new work, *Oriental Experience*, which is a collection of papers read and contributed to various magazines and speeches made during the last three or four years, contains three speeches on Religious Missions in the East, made at meetings of (1) the Society for the Propagation of the Gospel, (2) the Board of Foreign Missions of the Presbyterian Church in the United States, and (3) the Baptist Missionary Society. These speeches, which form chapter vii. of the volume in question, are thus summarised: Futility of objections raised against missions.—Satisfactory statistics of mission work.—Good character of Native Christians.—High repute of the missionaries.—Large results already obtained.—The battle with ancient systems.—Converts from all classes.—Effects of national education.—The elevation of Indian women. Together they form a remarkable testimony to the success of Protestant Missions in India.

FROM the last report of the Ootacamund C.M.S. Local Tamil Mission, we learn that the Rev. S. Paul, who has been in charge of the Mission for the last ten years, is to be transferred to Madras to succeed the Rev. V. Simeon, who has been labouring at Madras for the last fourteen years in charge of the Northern Native Pastorate, and who is returning to Tinnevely. The Native Pastor now in charge of Ootacamund is the Rev. M. Nallatambi, who was admitted to Priests' Orders by the Bishop of Madras on Oct. 14th.

THE C.M. Juvenile Association in connection with the Sunday-schools and Bible-classes of St. James's, Bermondsey, has completed its ninth year. Its funds have risen in the nine years from £17 to £70. This is the parish which so successfully localises the GLEANER.

THE GLEANER Competitive Examination for the year 1883 was duly held on Tuesday, Jan. 8th. The number of Question Papers applied for was forty-eight, showing an increase of nineteen over those distributed for the Examination of 1882. Of these forty-eight, however, only thirty-six actually completed. The result of the Examination will appear in our March number.

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## THE CHURCH MISSIONARY GLEANER.

MARCH, 1884.

## MISSIONARY ALMANACK.

F. Qr. 4th .... 1.33 p.m.  
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March.

L. Qr. 19th .. 11.13 p.m.  
N. M. 27th .. 5.47 a.m.

## THE REVERENTIAL SPIRIT—HALLOWED BE THY NAME.

- 1 S Matt. 6. 9. Hallowed be Thy Name. *Rev. Rawiri, N.Z., d., 1882.*  
[or 23. Rom. 11. 25. *Völkner murdered in N.Z., 1865.*
- 2 S Gen. 22. 17, 1st in Lent. Gen. 19. 12—30. Mark 5. 21. E. Gen. 22. 1—20.  
3 M Mal. 1. 6. If I be a Father, where is mine honour?  
4 T Isa. 63. 16. Thy Name is from everlasting.  
5 W Ps. 135. 13. Thy Name endureth for ever.  
6 T Zech. 14. 9. O Lord, how excellent is Thy Name in all the earth.  
7 F Ps. 8. 9. One Lord, and His Name one. *New C.M. House op., 1862.*  
[*Miss. Children's Home beg., 1850.*
- 8 S Ps. 111. 9. Holy and reverend is His Name. 1st C.M.S. Miss. sailed  
[for Africa, 1804.]
- 9 S Gen. 28. 13. 2nd in Lent. Gen. 27. to 41. Mark 9. 2—30. E. Gen. 28 or  
[32. 1 Cor. 1. 26 and 2. Bp. Ridley's 1st Conf., 1833.
- 10 M Gen. 17. 1. The Almighty God. *Mrs. Last d., 1883. 'Henry Wright'*  
11 T Exod. 3. 14. I AM that I AM. Bp. Sargent consec., 1877. [launched, 1883.  
12 W Jer. 32. 18. The Great, the Mighty God, the Lord of Hosts is His Name.  
[*Kwaguti Mission begun, 1878.*
- 13 T Rev. 19. 16. King of Kings and Lord of Lords.  
14 F Dan. 4. 37. The King of heaven. *Fox and Noble sailed for India, 1841.*  
15 S Isa. 24. 15. Glorify ye the Name of the Lord in the isles of the sea. Bp.  
[*Burdon consec., 1874.*
- 16 S Mark 13. 7. 3rd in Lent. Gen. 37. Mark 12. 35 to 18. 14. E. Gen. 39 or  
[40. 1 Cor. 8. *Dahomian attack on Abeokuta, 1864.*
- 17 M Deut. 33. 27. The Eternal God is thy refuge.  
18 T John 4. 42. The Saviour of the world. 1st baptisms in Uganda, 1882.  
19 W Matt. 1. 23. Emmanuel, God with us.  
20 T Isa. 9. 6. The Prince of Peace. Bp. Moule's 1st Confirmation, 1881.  
21 F Rev. 1. 8. The Alpha and Omega.  
22 S Ps. 135. 1. Praise ye the Name of the Lord. [1 Cor. 14. to 20.
- 23 S Luke 1. 16. 4th in Lent. Gen. 42. Luke 1. to 26. E. Gen. 43. or 45.  
24 M John 14. 16. The Comforter. *Slave Trade abolished, 1807.*
- 25 T Isa. 52. 6. Annun. V. M. My people shall know My Name.  
26 W Isa. 50. 10. Let him trust in the Name of the Lord.  
27 T Mal. 1. 11. My Name shall be great among the Gentiles.  
28 F Ps. 20. 5. In the Name of the Lord will we set up our banner.  
29 S 1 Ch. 16. 29. Give unto the Lord the glory due unto His Name. [2. 14 and 8.
- 30 S Exod. 6. 3. 5th in Lent. Ex. 3. Luke 4. 16. E. Ex. 5. or 6. 1—14. 2 Cor.  
31 M Matt. 28. 19. Baptizing them in the Name of the Father, Son, and Holy  
[Ghost. 1st bapt. Fuh-Chow, 1861.]

## ON THE LAKE OF GALILEE.

## III.

"He was . . . asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish?"—Mark iv. 38. (See Matt. viii. 25; Luke viii. 24.)

**H**E was asleep." The howling of the winds had not aroused Him; the roaring of the waves had not disturbed His slumbers. He slept the sleep of weariness, the sleep of peace, the sleep of quiet, in which there is no haste nor hurry.

And His disciples were not surprised at this. No doubt they had been glad to see the tired frame sink into repose, and the weary eyes close in slumber. Not till the danger became imminent did they think of waking Him. But when the boat was filling, and there seemed but a step between them and death, it did seem strange to them that He should still sleep. He whose eye was ever quick to note distress; He whose hand was ever stretched forth for mercy; He whose heart overflowed with love—He slept while they were threatened with destruction. And the wonder breaks forth in the pitiful cry, "Master, carest Thou not that we perish?"

But there was more than wonder in the cry. It was a cry of deep distress—"We perish!" Life was sweet to them, and life with Jesus doubly so. Nor could their minds probably conceive of anything sweeter than His earthly presence. How different was it later on, when, after His death, resurrection, and ascension, they had, through the Holy Ghost, risen to higher thoughts and aspirations! Then he whose voice probably rang the

loudest in that wail of terror, could himself calmly sleep, to wake, as he believed, to the summons of the executioner.

It was a cry of *failing faith*. "*Carest Thou not?*" seemed to throw a shadow over the brightness of His love which should have illuminated their hearts. "*That we perish*" seemed to throw a shadow over the shining forth of His power. For "*we*" signified not only the trembling disciples, it included the Lord Himself. Was not His course, His work, His life threatened as well as theirs? But—

It was a cry of *clinging faith*. In the very act of falling, faith grasped once more its only hold. "*Master!*" Surely that arm was not shortened, that it could not save; nor that ear heavy, that it could not hear! (Isa. lix. 1.) Surely that power was not exhausted, nor that love grown cold?

No! nor ever shall. Yet does it not seem now as though the Lord sometimes slept, when there appears no shining forth of His power, no streaming forth of His love? Sometimes it is so in the soul; sometimes it is so in the Church. We know He is *there*; yet, where are the signs of His presence? The enemy is "*coming in like a flood*," and His servants, His works, His cause, are threatened with overthrow. And yet all the while it remains true that "*He that keepeth Israel shall neither slumber nor sleep*." But He would have us *learn* to "*tarry the Lord's leisure*." With Him there is no real delay—

"It may not be *my* time,  
It may not be *thy* time;  
But still in *His* own time  
The Lord will provide."

And He would have us to realise more entirely our utter dependence on Him. It is not till the need is greatest that we can know the full blessedness of His saving and sustaining hand. And—

The cry of distress will reach Him. The groans of Israel of old entered into the ear of Jehovah (Exod. ii. 23—25). Jonah's cry reached Him. "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them" (Ps. cxlv. 19).

The cry of failing faith will reach Him. When Moses' faith had nearly failed, he got such a grand and definite promise as made him strong to go again unto Pharaoh (Exod. v. 22—23; vi. 1—13; vii. 1—6). "A bruised reed shall He not break, nor quench the smoking flax" (Isa. xlii. 3).

And how much more will the cry of clinging faith reach Him? "Let me go," said the Divine visitant to Jacob (Gen. xxxii. 26). He would not disengage Himself from the clasp of His weak, halting servant. No matter how feeble the clinging, He owns it.

And the "*Carest Thou not?*" is abundantly answered in the fulness of His deliverance and the overflowing of His love.

SARAH GERALDINA STOCK.

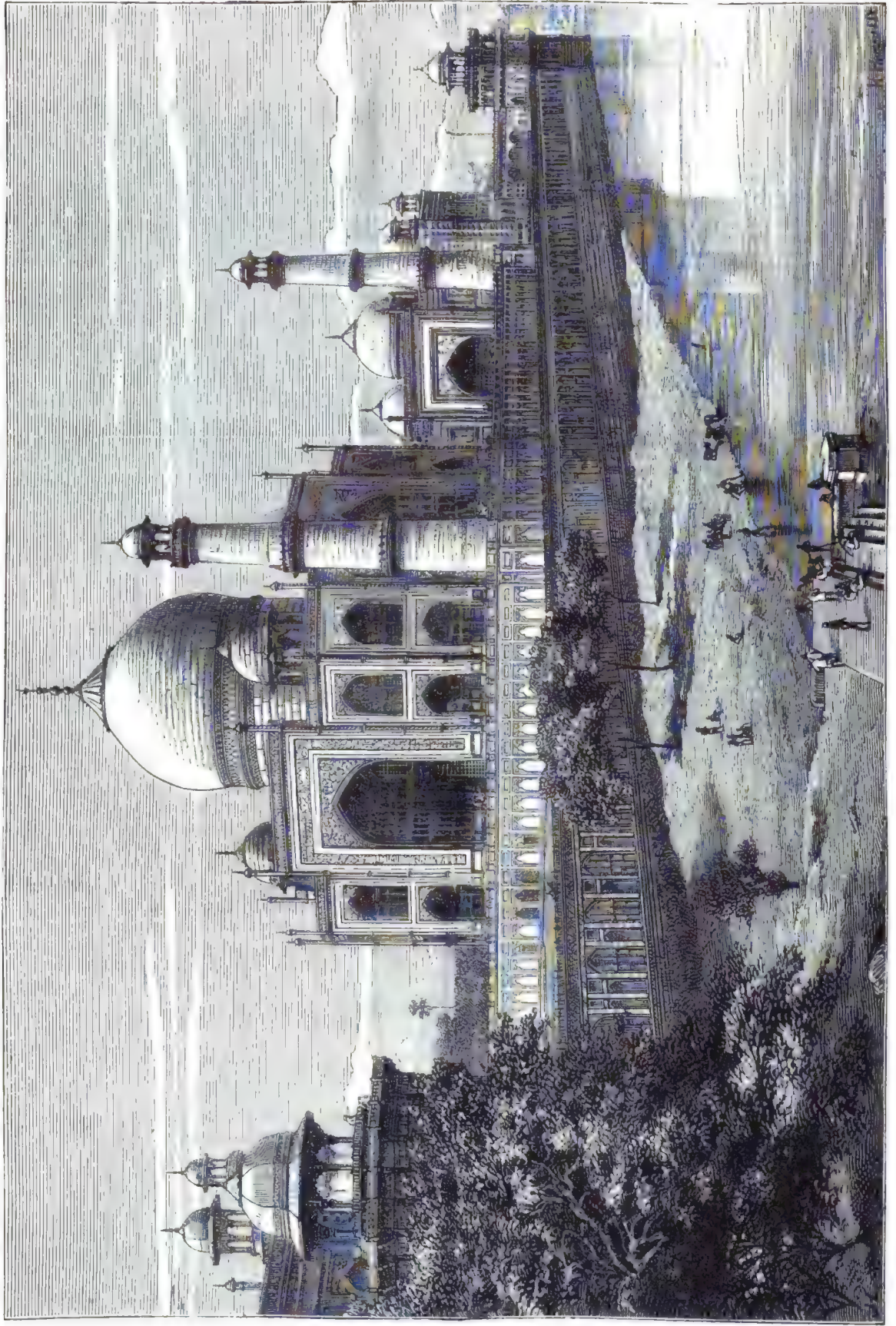
## THE STUFF MOHAMMEDANS ARE MADE OF.

## AN EPISODE.

**W**E were sitting on the broad marble platform of the beautiful Taj.\* The river glided noiselessly at our feet. Before us stretched a peaceful prospect of field and plain, while stealing up from the adjacent groves the fresh morning breeze came laden with a thousand sweets. A solemn stillness peculiar to early morn filled the air, which was broken only by the occasional song of some bird or the musical shouts of bathers below.

It was a scene to tranquillise and soothe; a moment when godly thoughts and heavenly aspirations break in and possess the soul. Under such circumstances intrusion was real sacrilege; a rude forcing back from heaven to earth; a cruel breaking of the sinews of contemplation's wing.

\* The royal mausoleum at Agra, North India, famous for its magnificence and extraordinary size. (See picture on next page.)



VIEW OF THE TAJ MAHAL, AGRA.



Bad as it might be, however, the intruder came; and in such a shape, too, which made it impossible to get angry. Two little garrulous Mohammedan boys were the offenders; they had come to volunteer information to the Sahib. "Those people away yonder were going to a 'mela';\* that building there was a mosque; this a Hindü 'ghât';† a great many people visited the Tâj; had we seen the tomb?"

Thus were our day-dreams dispelled. The bright objects of fancy suddenly dulled down into sober reality. What could we do? Nothing but what we actually did do; and that was to suffer ourselves to be drawn into the current of talk these two young sirs had so gratuitously begun. Commonplace topics we passed by, and in order to lay bare the inner life of the lads' hearts, we spoke of religion. "Rather a tough subject for young lads," some will say. Fancy an English youngster of eight or nine discussing gravely on the proper mode of prayer to God; on the nature and punishment of sin; and on the state of the soul after death. We should think him precocious, should we not? And yet—let those refuse to believe it who will—these two Mohammedan children (for they were nothing more) did all this with apparent intelligence and the utmost precision. I say "precision"; for of course the whole of what they said had been carefully instilled into their young minds by their fathers and mothers.

As I listened to them repeating some of their Arabic prayers from the Koran, a performance which they solemnly rendered with uplifted hands and eyes, I could only blush for the shortcomings of English parents, who hardly ever speak to their children of God and of the future state. True, they make them say a prayer at bedtime; but how little real instruction they give them in vital truths. Hindu and Mohammedan boys are little theologians in their ways, while the average English youth is a mere dunce in Christian doctrine.

We spent our last quarter of an hour in teaching the little fellows John iii. 16 in their own tongue. When they could repeat the blessed words with ease, we left, praying that "the bread thus cast upon the waters might be found after many days."

The incident, simple as it is, has a moral value. It shows of what stern, unyielding material the Oriental mind is made of. Missionaries of the Cross have not the shallow scepticism, the idle indifference, and the vacillating antagonism which one meets with at home; but fierce hatred and systematic bigotry which goes down deep to the very bone, and which no opportunity is lost of displaying.

*Agra.*

HENRY LEWIS.

\* A religious Hindu fair.

† A bathing-place, consisting of long, imposing flights of stone steps.

‡ The names of the Native Catechists in the group above, going from left to right, are as follow:—The three behind, Nakamura, Watanabe, John Inutsuka; the five in front, Mrs. Watanabe, Mrs. Ko, Mrs. Koba, S. Koba, and John Ko.

## THE GOSPEL IN KIU-SHIU.

### II.

"First the blade, then the ear."—*Mark* iv. 28.



THE little church at Deshima was the first C.M.S. church in Japan. It was built of bamboo and plaster, covered towards the street with painted boards. The roof was of open woodwork, the window-frames and seats being made to correspond.

It was opened on Sunday, July 11th, 1875, with a special service; and a sermon was preached by the catechist, Midzu Shina, from Matt. vii. 2. The congregation numbered forty. Regular morning and evening services were begun with a congregation of about fifty each Sunday; and two adult baptisms shortly took place, one of them of a young man named Nakamura, who soon afterwards began of his own accord to study Greek, under Mr. Maundrell, with a view to reading the New Testament in the original. He

was a native of the province of Higo, the capital of which is Kumamoto; and immediately he began to tell his friends of his new faith.

It is in this way that the Gospel has spread in Japan, and it cannot but remind us of Andrew finding his brother Peter, and Philip finding Nathanael, and bringing them to Jesus. Nakamura brought three of his friends from Kumamoto to Nagasaki, who entered into the police force at that place, in order to be where they could receive Christian teaching; and all these,



CATECHISTS AT NAGASAKI. (See Footnote).‡

with our others, were baptized on Easter Day, 1876.

In the month of June following the Japan Mission was visited by Bishop Burdon, of Hong-Kong, who stayed at Nagasaki a month, and on Whit-Sunday confirmed eight adults in the Mission church.

Mr. Maundrell, before his appointment to Japan, had been C.M.S. Missionary in Madagascar, and the difficulty, so to speak, of unlearning Malagasy and of learning a new language, such as the Japanese, and written in such a character, may be conceived. The difficulty was, however, rapidly conquered, and Mr. Maundrell was able in a short time to preach to the people himself. He says of the work in 1876:—

We have now a small Christian flock; a suitable form of morning and evening prayer; some fair singing; Holy Communion administered, and better conduct on the part of non-Christian attendants. Twelve converts, including two children, have been baptized during the year. . . . One encouraging incident I must relate: the desire on the part of four of our converts to become evangelists to their fellow-countrymen. Two of these are natives of Saga, and the other two of Higo. All four belong to the Samurai (literary) class, and are very fairly

educated. These form a Preparandi class in reality, having placed themselves under daily instruction with a view to future usefulness; and, should no unforeseen obstacle occur, they will become in due time the means of extending our operations to Saga and Kumamoto, the principal towns in the island of Kiu-shiu.

Two of these four students were Nakamura and Stephen Koba, natives of Higo. Another, named John Ko, was equally desirous of becoming a teacher to his countrymen, but his heathen wife and parents were obstacles in the way for a time. In the latter part of 1878, however, John's wife became a Christian and was baptized, and John became a regular student. In 1879 there appeared the name of John Inutsuka, who had been a teacher in a Government college which had been closed on account of the rebellion. These, in good time, as we shall see further on, were stationed as catechists at distant posts.

While in the college, Nakamura continued to give good promise, and gave public lectures, attended by hundreds of his countrymen, on such subjects as the folly of idol worship, the origin of sin, the history of mankind, the attributes of God, human nature and civilisation, &c. This is illustrative of the inquiring mind of the people, among whom a thirst for Western knowledge may be said to be national.

The Training College was opened in 1877. In that year six more converts were baptized, raising the number to 29, of whom 13 were communicants. Early in 1878 a school-house was built, "quite an ornament," says Mr. Maundrell, "to Deshima, having a turret crowned with a small cupola." A bell for this was paid or by some friends at Calne:—

The little church is now (July, 1878) quite dwarfed by the other buildings. We need scarcely regret it, as the building is so slight it cannot continue long, and we are anxious to have it replaced by a larger and more beautiful church, which shall dwarf the school, and take its proper place as the chief building.

In 1878 Bishop Burdon again visited Japan, and saw very marked progress at Nagasaki since his first visit. Fifteen more native converts were confirmed. On December 23rd Mr. Maundrell was joined by the Rev. W. Andrews from England.

But the chief event of the period was the extension of missionary operations to Kagoshima, the capital of the Satsuma province, the spot where Xavier landed in Japan. Of this we must speak more in detail in another chapter.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER III.



THE envelope that Jean brought contained a bank-note for fifty pounds. Mr. Fraser, although he did not confess as much to himself, bought with that note a salve for his wounded conscience. If he had thought too little of the "things of others" hitherto, he could at least help Mrs.

Keipyer, whose whole life was consecrated to a service which, in this world, has no measurable reward.

But when he heard of his daughter's wish to go to China, his contemptuous dismay knew no bounds. There was a wide difference between giving a handsome subscription to the Church Missionary Society and allowing his own child to embark on such a wild enterprise. China, indeed!

He went directly to Mrs. Keipyer. He was astonished that she could have put such an idea into the girls' heads. Did she really think that Jean would be allowed to sacrifice herself? Mildred, too, who was like another daughter to him! It was too absurd!

To his surprise Mrs. Keipyer listened quietly to his outburst of annoyance, and then said that she was quite as much averse to the plan as he could be; she was sure that Jean at least was totally unfitted for such an undertaking.

"Why?" demanded Mr. Fraser, with an unreasonable kind of resentment at that way of looking at the question. "Jean is a girl in a thou-

sand! She has managed the house, and the accounts too, in a way that would astonish you. She would shine in anything she undertook to think. But there!—it is no use talking of it seriously—the fancy must be got out of their foolish little heads, and I shall not even try to argue with them. Silence is best in a case like this."

Mrs. Keipyer looked at him with a gleam of amusement in her eyes, but the expression died away, and her voice was quite grave as she said, "Jean is a dear child; and Mildred reminds me of one of our own sweet English flowers. One needs to live long in the blazing East to properly appreciate a daisy, John! But it needs something beside good house-keeping and sweet ways to fit a woman for missionary work."

He did not answer, and she went on—

"If I say what is needed," she continued, hesitating and colouring a little, "it will almost look like self-praise. And yet no one knows so well how short my own conduct falls of reaching my standard. A woman needs clear judgment, a keen sense of duty, great powers of self-denial and self-forgetfulness, and, above all, a childlike faith in Him who says to us, as He said to Joshua long ago, 'Be strong and of a good courage, and I will strengthen thine heart.'"

Mr. Fraser was still silent; he could find no words just then. Yet his old friend divined something of the thoughts within him.

What she had said was true—ah, yes—and true, not only of those who had entered on missionary work, but of any human being who will believe that God has a work for him to do, a worthier work than the heaping up of gold, or the winning of human love, or the hundred ways in which men do spend money on that which is not bread, and labour on that which will not satisfy.

And John Fraser dimly felt that it might be well for his Jean, and even for Mildred, were they only worthy of that work which he had slighted as visionary, and rallied against in all those hasty words.

But he kept to his plan. He never did discuss the subject with his daughters.

The year was drawing to its close. The pale gold on the beech-boughs had fallen in whirling glory to the ground, and it lay in broad brown masses just where the wind had driven it in the sheltered crannies of the wood. The purple of the heather had faded long ago, and the hills were growing sombre as the bracken died and fell. The grouse had grown silent, and were packing themselves into dense flights, properly guarded and sentinelled, having learned caution by adversity. The gentle roe-deer dived more deeply into the shelter of the fir-trees, afraid alike of the sportsmen's guns and the hail storms which came hissing from the north.

The Frasers intended to leave very soon for Kent. Their visitors were already departing. Sir Archibald had ordered his steam-yacht round from Greenock to transport him and his shooting paraphernalia to a place near Dumfries, and he offered to take Denis Payre so far on his journey Londonwards.

Mrs. Keipyer had promised to go to Manchester to speak at a series of drawing-room meetings which the Church Missionary Association had organised there. She was to visit the Frasers again in their Kentish home if she could spare the time before sailing for her work in the distant East.

"You think us unfit to go with you," said Jean, with a pout which was only half in earnest. "But willing hands like Mildred's and mine might be worth something, even in China."

Mildred was standing near her as she spoke. The two girls were waiting for the passing of a down-splashing shower before starting for a walk. Jean threw her handsome fur-lined cloak on a chair, and put her feet comfortably on the fender. "You had better confess that you despise us," said Mrs. Keipyer, she said.

"Mildred knows better than that," the widow said, turning to Mildred, whose downcast eyes and heightened colour told that she did not share Jean's way of thinking just then.

"I wish there were something we could do to help you," she said earnestly. "It is hard that you and some few others should work so heartily while we do next to nothing. But since Jean spoke to you thus, I think we are both convinced that we are not fit to help in that way."

"I am not convinced at all!" Jean said, lifting her eyebrows saucily. "But—"



"But it is far too grave a subject to joke about, dear," Mrs. Keipyer interrupted. "It is just this, to use the Master's own words, 'No man putting his hand to the plough and looking back is fit for the kingdom.'"

The flush deepened on Mildred's cheek, but she lifted her eyes to Mrs. Keipyer's face and said bravely, "I think that I put my hand to the plough years ago, when my father was here to guide and help me, and now that he is gone I pray more earnestly that God may give me grace never to look back until I reach His feet."

Her voice trembled and sank. It cost her much to speak like this; and Jean, impulsive and affectionate as she was, understood her fully. Jean could utter no careless word after that speech of Mildred's.

"There are plain promises," Mrs. Keipyer said, "for those who wait on the Lord, but I have never found one for those who take their own way without waiting for the guiding Arm. And the Master's working field is very wide—just as wide as the world itself."

"I would not have the restless will——"

Quoted Mildred softly,

"——the restless will, that wanders to and fro,  
Seeking for some great thing to do, or secret thing to know;  
I would be treated as a child, and guided where I go."

"But does that not sound like idleness?" Jean asked, quickly; "or cowardice, that fears to let one's light shine?"

"A city that is set on a hill cannot be hid," Mrs. Keipyer said. "Once let one's heart be full of love to the God who loves us well, and one cannot help trying to serve Him with all one's powers. And it matters very little where one serves. A stone in a great cathedral is doing its apportioned work, if it be in the richly-carved portal of a door where every eye can mark it and admire, or if it be hidden away in some small corner where only the builder can know how true it is placed to the line, and how firmly it stands on the sure foundation."

The sunshine had broken from the clouds and was flooding the steel-blue waters of the loch, and touching the snow-crown on Ben Arthur until the mountain was almost too bright to look upon. Mildred's eyes were fixed on the beauty of the scene, but her thoughts were far away.

Jean's quick feelings were touched to tears, but she dashed the drops away, and said almost harshly, "Then is there no corner for me, in all the great building, because I am placed where my days must be spent in trifles scarcely worth the doing, in talking empty nothings to visitors, and in playing opera-airs to my father when he comes down from London?"

"Trifles?" echoed Mrs. Keipyer. "A mistress, a sister, a daughter, has duties which are no trifles. And if you will open your eyes to see you will soon see many ways of lending a helping hand to those who find their burden pressing wearily on their strength. You can help me, for instance, Jean, in other ways than by going with me to China!"

"Oh, Mrs. Keipyer, how?"

"Why do you think I am going to Manchester? Merely to try and interest others in our work abroad, to stir up cold hearts, and to teach Christians what a privilege it is to be allowed to further Christ's kingdom in the very faintest degree. It is Christ's message I bear, therefore I count on a good harvest; but I can only tell to them what I tell you two girls now—that our Master needs neither you nor me, nor a single soul in Manchester either, to do His work. One word from Him, and the 'angel-reapers' would enter His harvest field and do His bidding to the uttermost. But it is our service time now, and if any will offer a thing willingly and lovingly He does not refuse the gift—be it only a woman's leisure time, or the 'two mites' spared from poverty. Dear Jean, if you really feel a wish to do anything for Christ's sake, ask Him how it shall be done, and He Himself will guide you. His Word has said it."

#### What a Juvenile Association can do.

DURING the year 1883, the Juvenile Branch of the Holy Trinity, Eastbourne, C.M.S. Association raised no less a sum than £213 19s. 1d. This was made up as follows:—Collections, £25 8s. 6d.; Sunday-schools, £24 11s. 6d.; Missionary boxes, £80 3s. 10d.; sale of work, £55 18s. 9d.; subscriptions and donations, £8 7s. 6d.; and a Sale in Vicarage Garden for Rev. J. Stone's new Church at Raghavapuram, £19 9s. Deducting the last amount, £19 9s., which was remitted to Mr. Stone, and 12s. 6d. for expenses, we have a sum total of £193 17s. 7d. paid into the Society as the year's offering of this Juvenile Branch.

#### THE SUN-RISING.

"They journeyed . . . towards the sun-rising."—Num. xxi. 11.



E journey towards the sun-rising,  
 Our faces catch the glow  
 Of sunlit peaks and rosy heights  
 Like Alpine walls of snow;  
 And o'er the battlements of light  
 Ring out celestial strains,  
 We echo back those tender songs,  
 In broken, sweet refrains.  
 We journey towards the sun-rising,  
 Nor marvel if we seem,  
 Amid a land of strangers,  
 As those who inly dream.  
 Our mouths are filled with singing,  
 For ransomed ones are we,  
 And we are bidden to a land  
 Where we shall aye be free.  
 We journey towards the sun-rising,  
 And never pilgrim band  
 Had such high hopes and visions,  
 Or destinies so grand.  
 The vision of our God hath set  
 Its seal on heart and brow,  
 And nought on earth can lure us back,  
 No fetters bind us now.

CLARA THWAITES.

#### MISSIONARY WEEK AT ST. GEORGE'S, DEAL.

[Last year the Rev. E. H. Bickersteth suggested the holding of Missionary "Mission Weeks," for the purpose of spreading a knowledge of missionary work and so deepening and extending the interest taken in it. The first parish to try the experiment has been St. George the Martyr, Deal, and the Vicar, the Rev. Dr. Bruce Payne, has kindly sent us the following account.]



THE week began on Friday, November 30th, St. Andrew's Day, with a prayer meeting, and an address by the Vicar on Bible Lands, including in that term Egypt, Palestine, Persia.

On Saturday, December 1st, a sale of work was carried on, and in the afternoon the Rev. J. G. Hoare, M.A., St. Dunstan's, Canterbury, gave an admirable address on Africa. Mr. Hoare gave a sketch of early C.M.S. Missions in Africa, and traced their progress to the present day. He was listened to with great interest.

On Sunday, December 2nd, after Holy Communion at 9 A.M., with address by the Vicar, the Rev. S. Coles, of Ceylon, preached morning and evening, and held a children's service in the afternoon.

On Monday evening, December 3rd, the sale of work was continued, and Mr. Coles gave a most excellent address on Buddhism in Ceylon. It was worth going many miles to hear it. The Mayor of Deal, J. R. Lush, Esq., presided, supported by the Ex-Mayor, W. Nethersole, Esq.

On Tuesday, December 4th, a lecture on China was given by the Vicar, illustrated by a magic lantern, worked by the Vicar of Kingsdown.

On Wednesday, December 5th, a good congregation assembled in St. George's Church to join in a "Hymn Service" and hear an address from the Vicar on "Missionary Fields"; the various missions of the C.M.S. were touched upon and the vast extent of the work pointed out. After a hymn a further address was given by the Vicar on our Duties, founded on the words, "Tell it out among the heathen"—

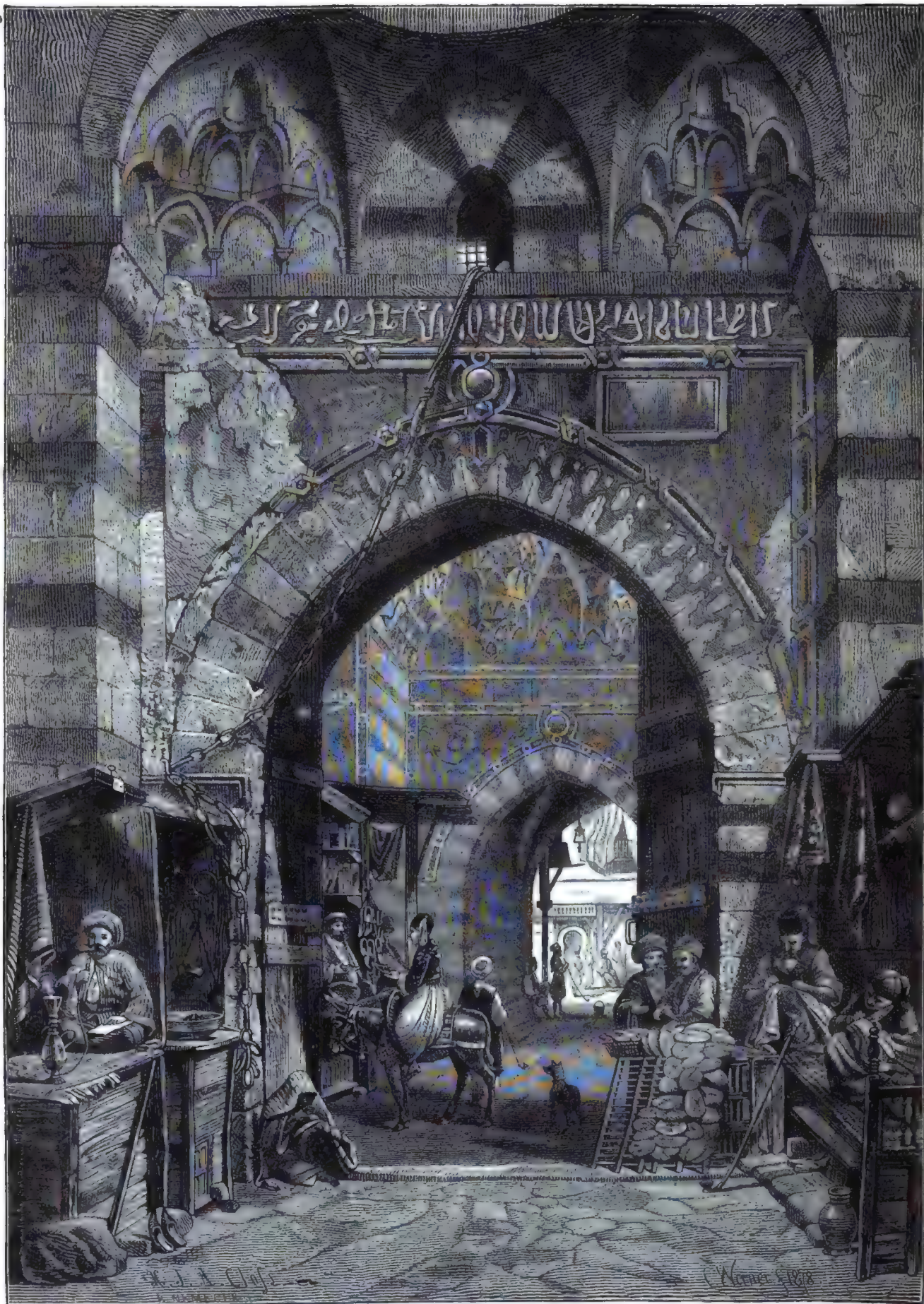
1. What to tell ..... That the LORD is King.
2. Whom ..... The heathen that know not.
3. Who should tell ..... They who know the joyful sound.
4. How to tell it ..... Out—with zeal, earnestness, love.

It was a bright and happy service. Several inspiring hymns were sung, including Miss Havergal's beautiful composition "Tell it out," &c.

On Thursday, December 6th, a Tea meeting was held, after which an excellent address was given by the Rev. C. Elwin, Curate of Walmer, on North-West America.

On Friday, December 7th, the week was brought to a close by a prayer meeting and an address by the Vicar on Japan.





EGYPTIAN PICTURES: ENTRANCE TO THE KHAN EL KHALIL, CAIRO.





EGYPTIAN PICTURES: VIEW OF CAIRO.

## GENERAL GORDON AND EGYPT.

**T**HE Church Missionary Society and its friends have a right to feel a deep interest in the mission of General Gordon to the Soudan. Not only because, if the task of restoring peace and good government to those remote territories is not to be regarded as absolutely beyond the bounds of impossibility, he is by universal consent the man to accomplish it, if God prosper his way. Not only because he is the only man who has ever grappled—one may almost say has ever attempted to grapple—with the accursed slave trade of the interior of Central Africa. Not only because he is a fearless and devoted Christian, avowing before the whole world his simple dependence on the Almighty arm of a living and ruling personal God. But also because he is the tried and tested friend of missionary effort. The readers of the *GLEANER* cannot have forgotten the eminent services he rendered to our Nyanza Mission, when "the Nile party," Messrs. Pearson, Litchfield, and Felkin, went up the great river to U-Ganda. Mr. Felkin's diary of that journey was printed in the successive numbers of the *GLEANER* for 1879; and the very places now so familiar in the newspaper telegrams—Suakim, the desert route to Berber, Khartoum, &c.—are all described in those pages, and illustrated by many pictures. We were not able to state fully at the time what immense personal kindness General (then Colonel) Gordon showed to our brethren, and how liberally he paid a large part of their expenses from Khartoum to U-Ganda out of his own pocket. It would have offended him

had we done so; and it would probably offend him if we gave particulars now. But we may say that he spared none of the resources at his disposal as Governor-General of the Soudan to forward their way; and that the personal cost to himself must have amounted to hundreds of pounds. Within the past few months General Gordon has been in Palestine, and there also he showed the utmost kindness and generosity to our missionaries, particularly at Jaffa and Gaza.

It is impossible, under present circumstances, to view General Gordon's journey without the deepest apprehension; and we are sure that all our friends will join in fervent prayer that so valuable a life may be spared, and that by the mercy and guidance of the Lord Jehovah it may prove again a rich blessing to Central Africa.

## THE GLEANER IN CEYLON.

*To the Editor.*

**D**EAR SIR,—It may encourage you to hear the C.M. *GLEANER* is much appreciated by the planters in Ceylon. One planter said to me a few days ago, "I will not only take the *GLEANER* myself but will try to get my neighbours to do the same. It is well worth the money." Another has just paid me his subscription for 1884, and asked me to forward his copy to Tasmania, adding that he will try and get some more subscribers over there. A third informed me that he is in the habit of sending his copy of the Ceylon (localised) C.M. *GLEANER* to his aged mother in the north of Scotland, so that by the time it reaches the old lady it has travelled some 14,000 miles!

Long life and prosperity to the *GLEANER*!

*Kandy, Ceylon.*

HUGH HORSLEY.



## THE GLEANER EXAMINATION.



As stated in our last number, there was a considerable increase this year in the number of intending competitors in the annual Gleaner Examination; and although the courage of several failed at the supreme moment, thirty-six actually sat, against twenty-four last year—still, however, short of the forty-six of 1881-82. A fair proportion of the candidates appear for the first time; and this, combined with the advance in numbers, quite decides the question of going on. We shall hope to hold an examination for this year in January next.

Of the thirty-six, twenty-four competed in Standard A, and twelve in Standard B. We should like to see more of our younger friends encouraged to go in for the lower distinction.

The questions this year were rather easier than last year, and a good deal easier than the preceding year. It has been suggested that a longer time than two hours should be allowed for answering. To judge by the amount of good work sent in, the average competitor finds two hours ample; and we would recommend any who cannot do so much in that time, to confine themselves to the B questions. But some write too much. This time two or three told the story of New Zealand at inordinate length, and then could not do the rest of the paper properly.

### Questions for Standards A and B.

1. Relate briefly the story of the first establishment of the New Zealand Mission.
2. Describe the work of the Church Missionary Society in one of the following places: (a) The District of Krishnagar; (b) the Valley of Kashmir; (c) the Diocese of Saskatchewan.
3. Explain *cattamar*, *kudumi*, *balogun*, *bhishti*, *mullah*, *kajawah*, *raupo hut*.
4. Among the many names on the death-roll of the year are those of the Rev. J. A. Lamb, the Rev. Daud Singh, John Okenla, Mrs. Clarke, Mrs. Last, Mrs. Cole. Who were these persons?
5. If you were asked to name the six leading events in the Society's history during the year, as recorded in the GLEANER, which would you select?
6. Give illustrations of (a) Missionary Extension; (b) Progress of Native Church Organisation; (c) Courage in confessing Christ; (d) Self-denial in the support of Missions.

### Questions for Standard A only.

7. Describe the work set before (a) Bishop Ingham, and (b) Bishop Poole.
8. Describe the work of the Native Church in the capital of South India, distinguishing between evangelistic, pastoral, and educational agencies.
9. Who are the Masai, the Wa-Gogo, the Paharis, the Kois, the Shias, the Kwa-guti?
10. Mention, in as few words as possible, incidents recorded during the year as occurring at Dodanduwa, Alert Bay, Kangra, Jubbulpore, Fort Macleod, Raghavapuram, Aurangabad, Fuh-Chow, Bannu, Teita, Osaka, Julfa, Kisekwi, Lahore, Hong Kong.

### List of Successful Candidates.

#### STANDARD A.

##### First Class.

1. Lillie Lucas, Hartwith, Ripley.
2. Charlotte E. Lloyd, Shrewsbury.
3. Emily S. Blenkins, Boston.
4. Agnes L. Knight, Bath.
- 5, 6. {Edith A. Disbrow, Benington, Lincoln. } equal.
7. Frances E. McArthur, Burlingham, Norfolk.
8. Annie S. Corser, Shrewsbury.
9. Charlotte M. Davidson, Bath.

##### Second Class.

1. Mè-Mè Fleming, Leeds.
2. Helen Beynon, South Kensington.
3. Nellie Miller, Liverpool.
4. K. J. Beynon, South Kensington.
5. E. J. Boswell, Uxbridge.
6. Frances E. Cuming, Bath.
7. Harriet O. Botterill, Boston.

8. Margaret B. Gurvey, South Kensington.

- 9, 10. {E. Coote, Uxbridge. } equal.
- {Elizabeth M. Leslie, Brenchley, Kent.

Honourable Mention:—"Louisa," Turvey; Maria E. Gigner, South Kensington; W. Huromb, Pentonville; E. C. Stubbs, Pentonville.

#### STANDARD B.

##### First Class.

1. Mima E. Clarke, Upton, Co. Cork.
2. Charlotte M. Cuming, Bath.
3. Mark Jones, Sheffield.
4. Beattie Jane Denroche, Upton, Co. Cork.

##### Second Class.

1. Janet C. Clarke, Upton, Co. Cork.
2. Annie Fleming, Leeds.
3. Emily R. Messenger, South Kensington.

Honourable Mention:—Ada Jeffs, South Kensington; George Johnson, Hyde Park.

The winners of the first two prizes are the same as last year. Nos. 3, 5, 7, 9, were in the 1st Class last year, though differently placed. Nos. 2, 3, 6, 7, 9 were in the 1st Class two years ago. No. 4 appears in the 1st Class for the first time; and No. 8 is a new candidate. No. 1 in the 2nd Class stood last year at the top of Standard B.

We regard all the candidates in Standard A, whose names appear above, as having "passed." There was one other, who wrote two or three excellent answers, but whose unfortunate mistakes ruined her chances. She confounds Madras with Krishnagar, describes Mrs. Cain's work at *Dodanduwa*, places the Wa-Gogo on the *West* of Africa, puts Mrs. Reuther at Bannu and Mr. Mayer at Kangra, and makes Mr. Poole Bishop of *Fuh-Chow* in *Mid-China*! And, taking *Kandy* as the capital of South India,

she gives a capital summary of C.M.S. work in that city in replying to Question 8—all which counts for nothing!

The twelve candidates in Standard B have almost all sat for the time. We regard the nine mentioned as having "passed." The three did not answer a sufficient number of questions. The answers of the four in the 1st Class to Question 1 were quite equal to some given by the same Question by the 1st Class in Standard A, and there is no reason to believe from the general character of the papers that if they were elected to compete in the higher Standard they would have taken the places.

We find surprisingly few actual errors in the answers, considering many opportunities which the questions afford for even accidental mistakes. But there are a few competitors who need to be reminded that Alert Bay is Mr. Hall's station among the Kwa-guti Indians in the North Pacific, and not a part of Hudson's Bay visited by Archdeacon Vigney; nor the port in New Zealand where the crew of the *Boyd* were massacred. Also, that Fort Macleod is in the Diocese of Saskatchewan; that Mrs. Clarke of Question 4 was not the wife of the Rev. E. Clark of Punjab; that the Masai are neither Red Indians nor a New Zealand tribe (evidently a confusion with *Maori*), but an East African people between Mombasa and the Victoria Nyanza; that the city of Madras is not under Bishops Sargent and Speechly, or either of them; that the city of Jaffna should not be credited to Julfa; and that the wife of the Rev. F. T. Cole who died could not be the wife of the Rev. F. T. Cole of the Society's Mission.

Question 3 is generally well answered; but we must inform some competitors that a *balogun* is not a Calcutta fisherman, but a Yoruba chief; that a *cattamar* is not a water-carrier, but a priest of the Society's Church in Travancore; that a *bhishti* is not a lawyer, nor yet a letter-carrier, but a water-carrier; that the *kudumi*, or sacred lock of a Brahmin, is not worn in Travancore only, though it is only on that side of India; that a *raupo hut* is not worn in the front; and that a *raupo hut* in New Zealand is not necessarily a chapel, though it may be used as one.

Question 10 also puzzled our friends less than we expected; but we were surprised that not one of them remembered the really interesting events of the year at Lahore, the opening of the Gordon Memorial Chapel. Very few mention the ordination at Hong Kong, or the conferences at Fuh-Chow and Osaka. Seemingly the "Month" paragraph on the last page of each number of the GLEANER are not studied.

In answering Question 2, fourteen writers chose Kashmir, eight Saskatchewan, and eight Krishnagar. The winner of the first prize to her excellent account of Krishnagar the remark, "I prefer writing about it to others, because the work amongst inconsistent Native Christians is so very, very hard." It is pleasant to come across reflections like that, but two or three candidates have lost precious time by making them.

The answers to Question 6 are remarkable for the citation of a larger number of illustrations under the four heads than had occurred in framing the question. But some have drawn upon their recollection of previous years; and for these of course they get no marks.

Readers who were not competitors will be most interested in hearing of the answers to Question 5. No less than sixty different "leading events of the year" are mentioned, but these include the Sermon at St. Bride's, the GLEANER Examination! and the sending of the *Good Hope* to New Zealand by S. Marsden! The favourites are—the English Bible for Japan (chosen by 20 competitors), the new Mission at Cairo (by 11), the new Mission at Baghdad (by 11), the visit of the Bishop of Lahore to Persia (by 10), the *Henry Wright* steamer (by 10), and the new Bishop of Sierra Leone (by 9). Others' papers mention Archbishop Benson's patronage of the Society, the projected Mission at Holhow, the increase in the Society's income, the new station in East Africa, the appointment of Archdeacons Moule, Mackay, and Vincent; also several of the most eminent baptisms of the year. One (a Norfolk candidate, of course) suggests the Missionary Exhibition at Norwich. One gives the growth of Church Missionary Unions in the country, and "the defeat of the Jesuits at Nyanza, and their flight, thanks be to God!" Not only thought of the Decennial Statistics and Government Census in India, showing the great increase of Native Christians.

We should like to quote one answer given to Question 7, about the work set before Bishop Ingham. It is by no means perfect; but it shows



habit of thinking over what has been read, and a perception of the real circumstances and difficulties of our work, which are very commendable. The writer is, we believe, one of the younger of the competitors in age, though she takes a very high place:—

"Bishop Ingham is Bishop of the Sierra Leone English Colony and the Sierra Leone Native Church, as well as the C.M.S. Missions at Port Lokkoh, and Yoruba, and the S.P.G. at Rio Pongas. He has to superintend the growth of the Native Church, watching especially against the evils produced on Native Christians by intercourse with white irreligious persons. For educated Africa he sees after Fourah Bay College; for Mohammedan Sierra Leone, the Port Lokkoh Mission on the high road into the interior (fifty miles from the coast in the Timneh Country); and lastly, he has to stir up that Native Church as to make it an impregnable base for the Mission work, which must soon stretch from sea to sea. *Special difficulties*:—Worldliness and love of material prosperity on the part of the Christians; gross superstition and ignorance in the heathen, and utter want of the perception of spiritual things on the part of the Mohammedans. Then there is the climate, most unhealthy, and the immense population of the untouched heathen land around our Missions. *Special Blessings*:—Revival and Progress in Yoruba. Ordination at Port Lokkoh of Mr. J. Alley, and the steady progress of the Sierra Leone Church when but scantily provided with white clergymen; and, lastly, that the Bishop has good health in body and soul."

true God, who alone could save them in the hour of peril, the following is an illustration of the expedients the superstitious people resort to:—

"A strange letter was sent through the post lately, addressed to a Shinto Shrine at K—, K— F—, Okayama Ken. It ran thus:—

"The weather is getting hotter and hotter daily. I beseech you to preserve me from cholera this year as hitherto. I beg humbly that you will command your servants the wolves to watch over and protect me."

"This was signed 'Y—, of Y— village, H—, province of Tosa,' and addressed to 'The Divinity worshipped by the little of K—, Inari-Daimiyojin.'"

OSAKA, September, 1893.

### "Many a Mickle makes a Muckle."

To the Editor.

DEAR SIR,—Having read in the GLEANER of what working men have done for the C.M.S., I send this little account of what some working women have done. In our parish we have a "Mothers' Meeting." Nothing, however, was being done by them for the C.M.S. I thought something might be done, so our vicar supplied me with a collecting book. At the first meeting in the year I asked them for a farthing a week. Such a small sum hardly any one refused, but some have boxes, and others attend a Bible-class, where they collect every Sunday; those I did not ask, because we are one of the poorest parishes in Bristol. Our meeting is open nine months in the year. In closing my book for the year, I find I have 81 contributors, and 386 contributions, which have amounted to £1 8s. 2½d. Most have preferred to give a halfpenny a fortnight, and one made some useful things, such as children's pinafores, &c., and sold them. She contributed by far the largest amount, but she gave nothing but what she earned in this way. Every first meeting in the month I read something about Missionary work; the stories, "Listen!" in the GLEANER we found very interesting; and they are always so pleased to get the "Token" quarterly. Hoping some one may take the hint, I am, Sir,

ONE WHO HAS TRIED TO GET "HALF AS MUCH AGAIN."

Bristol, December 21, 1883.

## THE STORY OF THE NEW ZEALAND MISSION.

PART II.

### III.—Incidents of the First War—continued.

T was often declared by their enemies that the Maori did not really prize the Scriptures, but tore up their Bibles to make cartridges of them. A missionary resolved to put this to the test amongst the followers of Mamaku, who visited Wanganni, at the head of a large war party, in 1846. A visit was therefore paid him at his encampment, with the announcement that he came to have service with them. They expressed their satisfaction, and the missionary asked for a Bible and Prayer-book, and each immediately went for the bag in which he kept his books. But as Mamaku had been the one specially accused, his in particular were now inquired for. They were found perfectly entire, and had not lost even a fly-leaf, but had been kept very clean. After the service the direct inquiry was made—What did they do for cartridge paper? Mamaku invited the questioner to crawl into his hut, and he would show him. In one corner of it was a heap of paper, which, on examination, proved to be a large roll of the *Times* newspaper, most probably part of the plunder from Kororarika, which had been sacked and burnt the year before. So very particular were the natives during this first war in destroying any English book, lest any of them should be the Scriptures, that many were spared because they looked like Bibles.

It occurred a few years later, but we are tempted to give here a striking instance of the way in which the higher Maori standard read a pointed lesson to their betters. During one of the Governor of New Zealand's journeys, he told some of the natives that they ought to do good to others as well as to themselves, and to give a tenth of their income in charity; they listened with great attention, and afterwards went away. In the middle of the night, however, two of them returned, and coolly waked up their distinguished visitor. When asked what was the matter, they said they had been holding a council about his conversation with them, and were deputed to ask him—"Whether he himself had been in the habit of giving a tenth of his income yearly for

## ILLUSTRATIONS OF JAPANESE CREDULITY.

BY THE REV. G. H. POLE.

### I.

It is painful to notice frequent illustrations of the gross superstition and credulity which characterise many of the lower and ignorant class of Japanese and Chinese. And it is equally painful to see how advantage is taken of credulity by sly and cunning schemers, to accomplish their own wicked objects. Here is an instance taken which occurred in this city not long ago. The story is from a native newspaper:—

"A man named S— S—, of—, Osaka [the names are given, but there is no object in repeating them here], has resorted to a cunning device in order to obtain a plentiful supply of *sake* [the intoxicating drink of Japan], a liquor of which he is immoderately fond, but which, owing to his poverty, he cannot procure. He obtained possession of an idol, and then announced to his neighbours that he had a *kongi* [one of the Buddhist deities]. This god, he said, was very powerful and if any one was afflicted with disease, all he had to do was to pray to the god, making at the same time an offering of *sake*. The more liquor offered the quicker the recovery. The old scamp has found many people to believe his story, and, as there are many worshippers of his idol, he manages to get drunk daily."

Some of our young friends may know that the fox is a sacred animal in Japan, being supposed to be an attendant of the God of Agricultural Produce, *Inari*. The following story shows how this superstitious belief was taken advantage of by some sharp-witted people:—

"A young man of a religious turn of mind was entering an *Inari* temple in Osaka one day, when he was accosted by a young woman who was weeping bitterly. She implored him to assist her in the following distressing circumstances. She was really a sacred fox who, in order to obtain justice and help, had been transformed by the god into human form. Her young cub had been stolen from her, and was being kept imprisoned by a man living in a certain part of the town, which she minutely described. Would the young gentleman kindly have pity on her, and buy back her offspring, that it might once more be restored to the bosom of its family! She would be eternally grateful, and would obtain divine assistance for him during the remainder of his life.

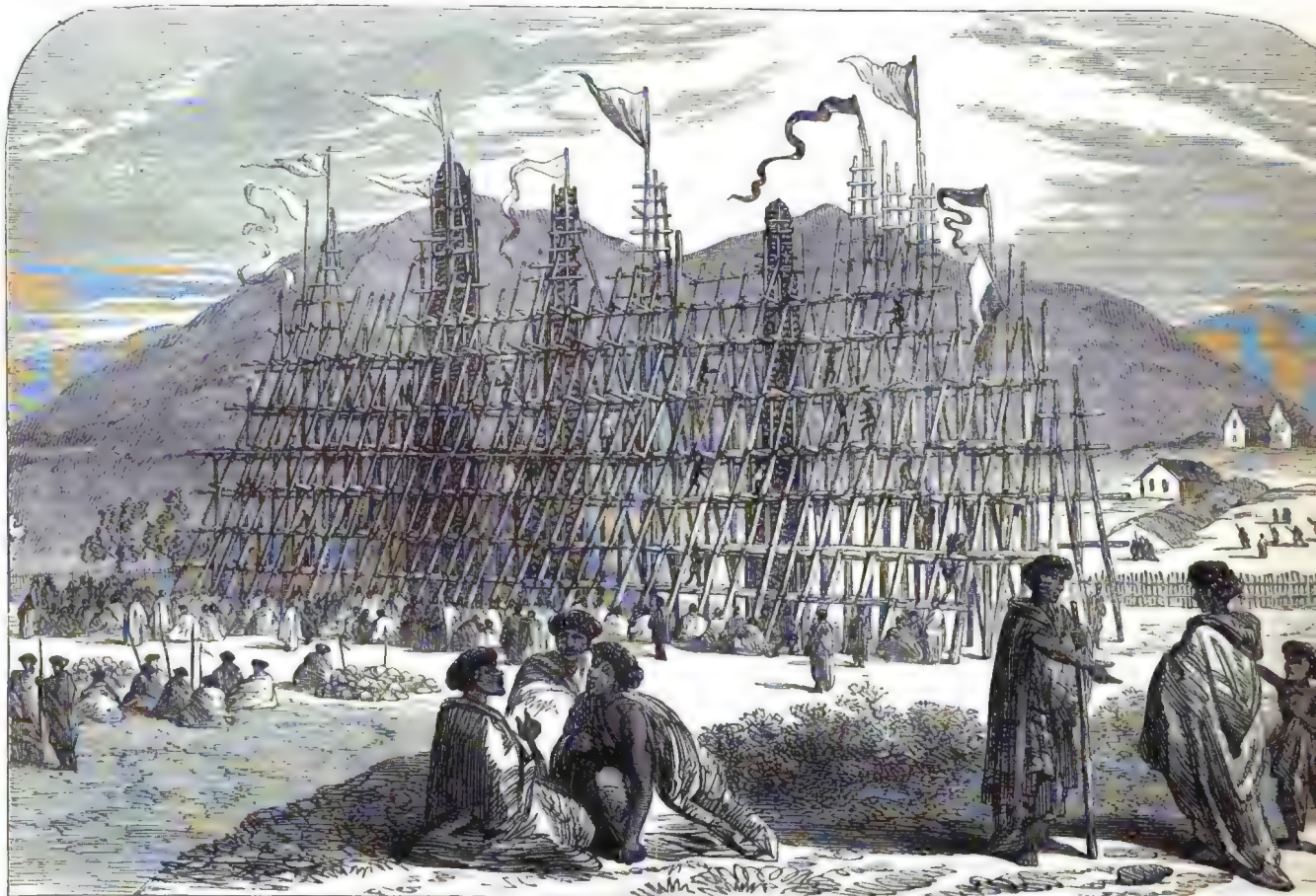
"The credulous young devotee promised that he would do what he could, and went off to discover the place. He found the person and the young fox, for which he cheerfully paid the modest sum of seven yen (about £1) on condition that it might be released from captivity.

"Some weeks after, he thought he saw the same young woman in the street, and, following her home, noticed that she went into the very house where he had paid the money, and ascertained, on inquiry from the neighbours, to his vexation and dismay, that she was the daughter of the man. He had caught a young fox-cub, and the whole story was a hoax got up by the father and daughter to obtain money.

"The young man had been shamefully duped, and, no doubt, his religious zeal was considerably quenched, and his belief in the existence of goddess foxes sustained a severe shock."

Japan has been visited with cholera epidemic for several years past during the summer and autumn, and the natives have naturally a great dread of this malignant disease. Instead, however, of praying to the One





STAGE ERECTED AT THE BAY OF ISLANDS IN 1849 TO CELEBRATE PEACE.

charitable purposes?" Considerably disconcerted, as we may imagine, by this unexpected personal application of his teaching, the good man was fain to confess he had *not* hitherto done so, but he said he would begin from that time, and he was as good as his word. He began by giving £300 to the Bishop, as his tenth for that year, with which the site of the present Cathedral church at Wellington was purchased.

A singular device on the part of one young chieftain for making peace deserves to be recorded. He went to the neighbourhood of his enemies' pah, and concealed himself near it, so that he could see every one who went in and came out without being seen himself. At last he saw a young man, one of the head chiefs of the place, go out and advance to a spot where he might obtain an extended view and see whether any enemies might be approaching; there he sat down, quite unaware of the vicinity of his foe, who lay concealed close to him. This one, watching his opportunity, stole upon him so quietly that he reached him without being heard, then sprang suddenly upon him like a tiger, and overpowered him before he had time to resist; he then pinioned his arms behind him, and led him off as a prisoner. But not to death. When they had gone some distance, quite out of sight of the pah, he suddenly stopped, unbound his prisoner's arms, and bid him bind his instead! The other obeyed, marvelling what it all meant, and now took his captor, thus fettered, back to the enclosure. Once inside, all rushed upon him, eager to dispatch him instantly, but the young chief bade them pause while he related how he had obtained his captive. Surrounded by them all, the prisoner in the midst, he now gave an exact account of all that had taken place, and

demanding whether he ought to be killed? Such courage and generosity combined struck the impulsive warriors with admiration. With one acclaim they voted his deliverance, the prisoner was immediately unbound, peace made between the two tribes, and, after celebrating a feast in his honour, he returned to his own place, accompanied by some of his new-made friends.

Of course instances of the indulgence of their native instincts on the part of the natives were not altogether wanting. When one band of murderers was arrested, the only man who escaped was Rang-i-ri-hau. Mr. Taylor met him shortly after, far beyond the reach of European justice, exulting in the impunity which he had escaped. The missionary spoke to him solemnly of his guilt, and assured him that, though he had fallen into the hands of man, he could not flee from God. His eye was upon him—the awful murders he had assisted in, the blood of Abel, which were crying for vengeance, and down punishment upon him; and, earnestly and affectionately, he urged him to repent. Apparently very little impression was made; he took what was said with great indifference, evidently thinking very lightly of his crimes, and the missionary left in deep sorrow, seeing his hardened state of mind. Some years had passed when Mr. Taylor again visited the place, and inquired after the murderer. He found that he was dying, and would not see him. It was winter; hoar frost lay upon the ground, but the unfortunate man had no better shelter than an open sheet so small that it barely covered his body; a miserable object he looked, with nothing but a tattered fragment of a blanket, as well as his skin, was of the same colour as the ground he lay upon. His sole supply of food seemed to be a few unp



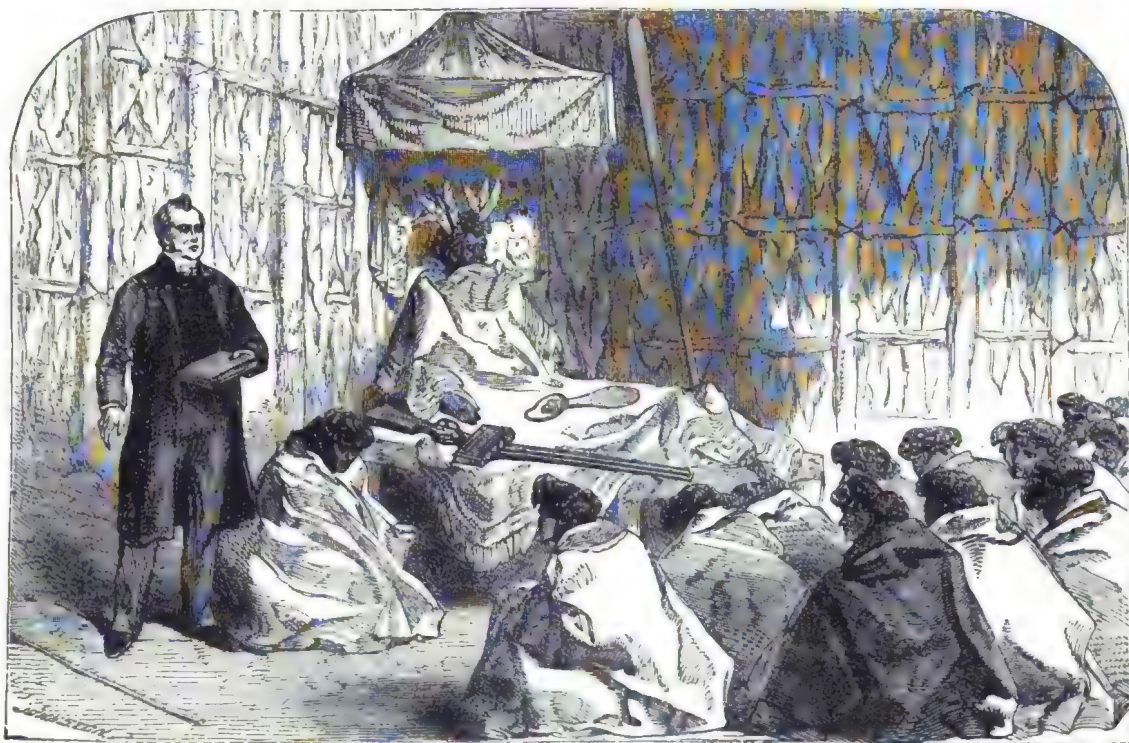
potatoes, not much larger than marbles, and near his stomach there was a little wretched fire. The skin of his knees appeared to have been burnt off in his efforts to keep up some degree of warmth; there were also large raw places on his body from being too near the fire. He was emaciated to the greatest degree, and instead of the defiant look of youth he had worn upon the last occasion, he now presented the withered appearance of extreme age—a seared and blasted object. Mr. Taylor spoke to him of his state, and reminded him of his last words, which had now come true; he said, "The hand of God is now upon you." "Yes," replied the other, "there is no fleeing from His power; I have long felt it." "And when was it the fear of God first came upon you?" "From the time you spoke to me. I could not forget your words, they sank deep into my heart, and compelled me to cry out for mercy." Mr. Taylor asked whether he now prayed to God, and for answer he pointed to a Bible and Prayer-book which lay beside him, both much the same colour as his skin and his blanket! The missionary read and prayed with him, and told him candidly he could not give him any hope for this life; his bodily suffering was God's judgment on his crime, but if he indeed feared God, and repented of his wickedness, God would yet heal his soul for Christ's sake, for we have it on His own Word, "The blood of Jesus Christ cleanseth us from all sin." He answered that he was casting himself entirely on God's mercy through Christ. Under these circumstances our friends felt that he was not one to whom the baptism for which he entreated could be refused. With some difficulty he was conveyed to the church, for all seemed unwilling to approach or to do anything for him, and in admission to Christ's Church upon earth, he received a visible token of the truth of the promise, "Him that cometh to Me I will in no wise cast out." He died two days after.

It was in November of the same year in which Heke had thrown down the gauntlet by demolishing the flagstaff (1845), that Captain Grey superseded Captain Fitzroy as Governor of New Zealand. He repaired in person to the Bay of Islands, and carried on the war there with vigour. The natives were now suffering from want of supplies, and saw that while their forces diminished, those of the white men increased; still they would not give in, but retiring to Ruapekapeka, a fort sixteen miles inland, there strongly fortified themselves. They erected two rows of palisades, three feet apart, of timber more than a foot thick, and rising fifteen feet out of the ground. A ditch was dug between these palisades, and the earth thrown up behind to form a parapet. This was defended by 500 men. The English attacked it with

three times that number of men and eleven guns. After ten days' cannonading two small breaches were made. The second Sunday dawned upon the opposing forces. The Maori steadfastly persisted in keeping it holy, but the English continued fighting as before. To avoid exposure to the shot, the besieged retired to the forest in their rear for the usual Sabbath services, and while the pah was thus left undefended their assailants broke into it and captured it. Heke and Kawiti, his ally, upon this wrote submissive letters to the Governor, asking for peace. An unconditional pardon was granted to all, and the war ended in January, 1846.

E. D.

[NOTE.—Although, as stated above, the war ceased in 1846, it was not until two years later that peace between the hostile races was actually restored. During the interval partial disturbances took place in the valley of the Hutt, near Wellington, and in the Wanganui district. They were regarded, however, as detached fires, and were soon put out. It was on the occasion of the proclamation of peace that the hakari, or feast, was given to which the larger of our two engravings refers. Twelve



LYING IN STATE OF THE NEW ZEALAND CHIEF HOANI HEKE.

months before the festival food was planted and preparations made for it. Previously to the arrival of the guests the food was piled either on the ground or on wooden scaffolds. Such erections were square pyramidal towers, having an elevation of fifty feet, on ranges of six feet high, extending from half a mile to two miles. On these ranges were placed sweet potatoes, maize, fern-root, potted birds, dried fish, karaka berries, and other things, which were afterwards distributed among the natives present. Six thousand guests have been counted at such banquets.

The smaller picture comes in well at this point of our narrative. After the declaration of peace, Heke fell ill. At first, when visited by the Rev. B. Davis, he was surly in his manners, and disinclined to listen. As his sickness increased he softened down much, and seemed to feel the importance of what was said to him. He died on August 7, 1850. His last words were, "It is on Him my mind is fixed." He had expressed the wish to have Christian burial, but after his death his people objected, saying there would be danger of a quarrel if his wish were carried out, and the missionary had to be content with reading the burial service over the body. Our picture shows Mr. Davis performing this last act. The chief is seen lying in state. The body was placed in a sitting position, covered with a scarlet cloth, the head being dressed with feathers. At his right hand were his Prayer-book and gun. Many natives were present.]



## THE MONTH.



Y the death of the Rev. Dr. Boulton the Society has lost not only a tried and hearty friend, but a counsellor of the highest value. His important duties as Principal of the London College of Divinity prevented him from taking an active part in Committee meetings; but he attended from time to time when important questions were pending, especially ecclesiastical questions, upon which his judgment was greatly esteemed. Although the work of his life was to provide faithful and well-taught clergymen for the Church at home, it was a gratification to him when any of his men offered themselves to C.M.S., such as Lieut. Shergold Smith, the Rev. J. R. L. Hall, the Rev. J. Stone, and the Rev. B. Maimon. Dr. Boulton preached the Annual Sermon at St. Bride's in 1881.

On Feb. 5th, the C.M.S. Committee received the Bishop of Caledonia, who gave an account of the present position and prospects of the North Pacific Mission (see *C.M. Intelligencer* of this month), and the Ven. Archdeacon Baly, of Calcutta, who bore testimony to the progress of the work in North India.

THE Rev. F. H. Baring (nephew of Lord Northbrook and son of the late Bishop of Durham), who has for some time conducted the Batála Mission in the Punjab at his own charges, is coming home to England. He still, however, provides the means for its support, and the Society, which will now again carry on the work, has appointed the Rev. Dr. H. U. Weitbrecht to Batála temporarily, in the hope that Mr. Baring may be able by-and-by to return to the Punjab, where he has been so zealous a labourer and so generous a benefactor to the missionary cause.

MR. R. N. CUST, one of the C.M.S. Committee, and who is also well known in connection with the Royal Geographical Society, Royal Asiatic Society, &c., has for five years past been engaged in collecting from scholars, travellers, and missionaries all available information regarding African Languages; and he has now published the result of his researches in two volumes, under the title of "The Modern Languages of Africa." The book is a most valuable and interesting one, and is accompanied by a map, coloured according to the great linguistic divisions, and also by photographs of the great authorities, including among the missionaries Koelle, Schön, Krapf, Rebmann, Bishop Crowther, and Archdeacons Crowther and H. Johnson. Mr. Cust reckons 438 distinct languages in Africa, and 153 dialects; total, 591.

DR. BRUCH has been visiting Baghdad, which it took him about seven weeks to reach from Ispahan, travelling over the mountains to Bushire on the Persian Gulf, and thence up the Tigris. He writes: "I have been much pleased with all I have seen of dear Maimon and his work and influence here." The Rev. T. R. Hodgson has also arrived at Baghdad. There is an open door both in Persia and Mesopotamia for the circulation of the Bible, several thousand portions of Scripture having been sold during the last year by the Bible Society's colporteurs working under our missionaries.

THE Rev. E. P. Sparks, the Government chaplain at Sierra Leone, writes: "I have met, I believe, all the Native clergy, and, as a body, think well of them. I have been to three of their churches—two at Freetown and one at Hastings. The first two I have preached in. Both have crowded congregations and large day classes. A great work is being done. I have a good hope for the Native Church. The church at Hastings was reopened, after restoration, by the Bishop on St. Thomas's Day."

On December 27th, the new Memorial C.M.S. Mission Church of All Saints at Peshawar, which has been built by the exertions of the Rev. T. P. Hughes, was opened. In the absence of the Bishop of Lahore in England, the Rev. R. Clark, our senior missionary and Secretary in the Punjab, took the leading part in the service. The Revs. T. P. Hughes and W. Jukes also took part, and the Rev. Imam Shah, the pastor of the Native congregation. The sermon was preached by the Rev. Moulvie (Professor) Imad-ud-din, the well-known and learned preacher and writer, a convert from Mohammedanism, and chaplain to the Bishop. His text was St. Luke xi. 20: "If I with the finger of God cast out devils, no doubt the Kingdom of God is come unto you," an

admirable choice. There was a crowded congregation, including Deputy-Commissioner and a large number of English officers, and leading Afghan chiefs. Fourteen clergymen, including five Native present. We heartily congratulate our Peshawar brethren on the completion of a work in which they have long been deeply interested. Clark writes, "A new era in the history of the Afghan Mission has entered on by the erection of this church. Our earnest prayer is that the new era may now be signalled by the coming in of many Afghan Christ's own fold; for 'unto Him shall the gathering of the people be.'"

THE Punjab C.M.S. Native Church Council held its Eighth Meeting on Dec. 28th, at Peshawar. The Rev. R. Clark was Chairman, and the Rev. Mian Sadiq, and Mr. Rallia Ram, Pleader, Secretaries. Various subjects connected with the interests of the Native Church were discussed.

THE friends of the late Henry Baker are desirous of recognising in some befitting manner his work among the Hill Arrians of Travancore. Mr. Baker's work began in 1848 amid many prophecies of failure and few assurances of success. Sir Henry Lawrence sent 150 rupees, with encouraging words, "By all means go on; never mind obstacles, whence they come." Nor did he. When he died, he left more than 1,400 of the wild hill-men within the Christian Church. There are now two C.M.S. Native clergymen in the Arrian Mission. The memorial to be a Native Pastorate Endowment Fund to be called the Baker Memorial Fund.

THE Rev. J. R. Longley Hall, of Jaffa, in his annual letter encouragingly of the work in Palestine. In Jaffa itself not only increased numbers attended the services, but there is a more spirit amongst the congregation, greater regularity of attendance, and more heartiness shown. He has also found the Moslems more willing to listen to the Word read and expounded to them, and very ready as—oftentimes extremely eager—to receive and read copies of the Scriptures when given to them. But yet religious access to the Moslems is the most difficult, and many "repel indignantly and fanatically any attempt to speak to them about their souls."

IN the GLEANER of March, 1879, appeared an account of the building of the Ebute Ero church, Lagos, of Taiwo, the Yoruba "king" of a place twenty miles north of Lagos, on the River Ogun. He was Daniel Conrad Taiwo. He has long resided in Lagos, and is a member of the Lagos Church Missions Committee. Whenever he has leisure he has made it a practice of preaching to the people. On March 1st a church was opened there by the Rev. J. White, Native Pastor, Ebute Meta. One thousand Natives were present.

THE Rev. A. B. Hutchinson, of Nagasaki, Japan, writes: "The Consul spoke to me in high terms of two of our Native catechists he had met in the country, viz., at Kagoshima and Kumamoto. I was much impressed by them. 'I feel,' said he, 'Mr. Maundrell has the right way to work, and has the right sort of men. They are doing good work in the country.'"

THE widow of the Rev. E. Blackwell, Rector of Amberley, Gloucestershire, has given £500 to endow, in memory of her late husband, the scholarships required at the Church Missionaries' Children's Home. The Rev. A. J. P. Shepherd, the Director, has also received £180 for another scholarship, and will be grateful for further contributions.

## Topics for Thanksgiving and Prayer.

Prayer for the preservation of General Gordon; and that present difficulties in Egypt and the Soudan may be overruled to the ultimate opening of Africa to the greater progress of the Gospel. (See p. 31.)

Prayer for Nagasaki and the Kiu-shiu Mission—especially for the catechists. (See p. 27.)

Prayer for the Mohammedans of Agra and the other great cities of India. (See p. 26.)

Prayer that "Missionary Weeks" may become a fruitful agency for our parishes, and produce a deepened interest in the work of God in the world. (See p. 29.)

Thanksgiving for progress in the Afghan Mission at Peshawar. Prayer for a blessing on the new church there. (See above.)

Prayer for the Sierra Leone Native Church, and for Baghdad. (See p. 30.)

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RUTH ii. 2, 3.

HE • THAT • REAPETH  
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AND  
GATHERETH • FRUIT  
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## EIGHTY-FIFTH ANNIVERSARY

OF THE

## CHURCH MISSIONARY SOCIETY.

THE ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 5th of May, 1884, at the Parish Church of St. Bride, Fleet Street, by the Right Rev. the LORD BISHOP OF LAHORE, V.P. Divine Service to begin at Half-past Six o'clock.

THE ANNUAL MEETING will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 6th of May. The Chair to be taken by the Right Hon. the PRESIDENT, at ELEVEN o'clock precisely. Doors to be opened at TEN o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the Evening of the same day. The Chair to be taken at Seven o'clock precisely.

Tickets will be distributed on personal application at the Society's House in Salisbury Square, or by letter, from TUESDAY, April 29th, to SATURDAY, May 3rd.

By Order of the Committee,  
GEORGE HUTCHINSON, Major-Gen. C.B., C.S.I.,  
CHURCH MISSIONARY HOUSE, Salisbury Square, April, 1884. Lay Secretary.

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Manchester .....	12,000	... 200	... Lay Agent
Newcastle.....	18,000	... *800	... Curate
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## THE CHURCH MISSIONARY GLEANER.

APRIL, 1884.

## MISSIONARY ALMANACK.

F. Qr. 2nd .. 9.17 p.m.  
F. M. 10th .. 11.44 a.m.

April.

L. Qr. 18th .. 2.58 p.m.  
N. M. 25th .. 2.58 p.m.

## THE MISSIONARY SPIRIT—THY KINGDOM COME.

- 1 T Matt. 6. 10. Thy Kingdom come. *Sunday rest estab. Japan, 1876.*  
 2 W Ps. 83. 2. Thine enemies make a tumult. [Williams consec., 1859.  
 3 T Ps. 2. 6. Yet have I set my King on my holy hill of Zion. *Bishop*  
 4 F Acts 9. 31. Then had the churches rest. *Stanley met Mtesa, 1875.*  
 5 S Ps. 44. 4. Thou art my King, command deliverances for Jacob.  
 [28 or 20. 9—21.  
 6 S Luke 19. 38. Palm Sunday. Ex. 9. Matt. 26. E. Ex. 10. or 11. Luke 19.  
 7 M Mark 1. 15. The kingdom of God is at hand. [Home opened, 1853.  
 8 T Matt. 13. 33. The kingdom of God is like leaven. *Missionaries' Children's*  
 9 W Matt. 13. 31. The kingdom of God is like a grain of mustard seed.  
 10 T Matt. 13. 47. The kingdom of God is like a net. [1 Pet. 2.  
 11 F Isa. 53. 10. Good Friday. Gen. 22. 1—20. John 18. E. Is. 52. 13 and 53.  
 12 S Zech. 9. 10. Easter Eve. His dominion shall be from sea to sea. C.M.S.  
 [established, 1799.  
 13 S Rev. 5. 9. Easter Day. Ex. 12. 1—29. Rev. 1. 10—19. E. Ex. 12. 29, or 14.  
 [John 20. 11—19 or Rev. 5. *Freed Slaves bapt. E. Af., 1879.*  
 14 M Acts 8. 12. When they believed they were baptized, both men and  
 [women. *1st West Africa converts bapt., 1816.*  
 15 T Isa. 60. 22. A little one shall become a thousand.  
 16 W John 10. 16. Other sheep I have, them also I must bring.  
 17 T Acts 11. 24. Much people was added to the Lord.  
 18 F Isa. 35. 1. The desert shall rejoice and blossom as the rose. *Proclam.*  
 [of Sultan of Zanzibar against slavery, 1876.  
 19 S Isa. 60. 5. The forces of the Gentiles shall come unto Thee. *Archbp.*  
 [Benson V. P. of C.M.S., 1883.  
 20 S 1 Cor. 15. 25. 1st aft. Easter. Num. 16. 1—36. 1 Cor. 15. 1—29. E. Num.  
 [16. 36 or 17. 1—12. John 20. 24—30. *1st bapt. Ningpo, 1851.*  
 21 M Luke 17. 20. The kingdom of God cometh not with observation.  
 22 T Luke 17. 21. The kingdom of God is within you.  
 23 W Acts 16. 14. Lydia, whose heart the Lord opened.  
 24 T Col. 1. 13. Translated us into the kingdom of His dear Son.  
 25 F Isa. 62. 12. St. Mark. The Holy people, the Redeemed of the Lord.  
 26 S Rom. 14. 17. The kingdom of God is righteousness and peace and joy in  
 [the Holy Ghost. *1st bapt. at Kagoshima, 1879.*  
 27 S Luke 19. 38. 2nd aft. Easter. Num. 20. 1—14. Luke 19. 28. E. Num.  
 [20. 14 or 21. 10. Phil. 4.  
 28 M Zech. 14. 9. The Lord shall be King over all the earth.  
 29 T Dan. 7. 14. His kingdom that which shall not be destroyed. *Imad-ud-din*  
 [bapt., 1866. *Bonny Mission begun, 1865.*  
 30 W Rev. 11. 15. The kingdoms of this world are become the kingdoms of our  
 [Lord. *1st bapt. Constantinople, 1862.*

## ON THE LAKE OF GALILEE.

## IV.

"Then He arose, and rebuked the winds and the sea; and there was a great calm."—Matt. viii. 26. (See Mark iv. 39; Luke viii. 24.)



NE moment a furious storm, a raging sea, a frail bark about to be-engulfed with its terror-stricken crew; the next moment a hush, a calm, a boat gliding peacefully with its rescued freight across the soft waters. What a contrast! What had worked this complete and sudden change? Just this: "*He arose.*"

Christ in the boat, whether sleeping or waking—that was the pledge of safety. Christ awake and arisen—that was the realisation of it. While He slept, the powers of nature seemed to be working unrestrained their own wild will, and the hearts of the disciples feared them for fear. But when *He arose*, it was at once manifest that He was Lord of the winds and waves, and that the elements must obey Him. The sun was ordained "to rule the day," and when he arises, darkness must flee. But the sun has no power over the night. Jesus, "the Sun of righteousness," rules day and night, and though the darkness and the storm may seem to have dominion for a time, they are only working out, in secret, His will. When *He arises*, then His way is made manifest in the sight of all, and even strangers will exclaim: "What manner of man is this, that even the winds and the sea obey Him?"

For when *He rises*, it is for action. As the warrior rises to meet the enemy, as the orator rises to still the multitude,

so Christ rises for the help and deliverance of His people. "Let God arise, let His enemies be scattered, let them also that hate Him flee before Him." "Arise for our help, and redeem us for Thy mercies' sake." "God arose to judgment, to help all the meek upon earth." (Ps. lxxviii. 1; xlv. 26; lxxvi. 11.)

So it was when *He arose* from the dead. While He lay in the grave, the powers of darkness appeared to have won the victory. His enemies sealed the stone at the door of the sepulchre, and set a watch. They thought they had done with Jesus of Nazareth. But *He arose*, the tomb was left empty, and in a short time the Name of Jesus was preached to thousands in Jerusalem, and miracles that could not be denied (Acts iv. 16) were worked by the power of that Name. *He arose* to open "the gate of heaven to all believers," to prepare a place for them, to make perpetual intercession for them, to be with them, and work with them, "unto the end of the world" (Matt. xxviii. 20; Mark xvi. 20). The bruised and marred body lying in the grave was the pledge of deliverance and blessing. Christ risen was the realisation of both.

And now, *He is risen*. We need not cry, "Awake, why sleepest Thou, O Lord? Arise, cast us not off for ever" (Ps. xlv. 23). The language of faith should rather be, "God is . . . a very present help in trouble. Therefore will we not fear . . . though the waters roar and be troubled" (Ps. xlv. 1, 3). To His opposers, and to the world at large, Christ may seem to be asleep. Modern atheists and rationalists speak of Him as a mere historical character, long dead and gone. But His own people know that He is risen, and that they have a living, working Saviour to trust in. And the day is coming when His adversaries shall know it too—when to them, manifestly, *He shall arise*, and shall rebuke the enemy and the blasphemer, and the fury of the storm shall be hushed in a moment. Meanwhile, His people may hear, through all the raging of the tempest, His word: "Peace, be still." And, hearing that, their hearts shall be at rest, they shall

"Give to the winds their fears;  
Hope and be undismayed,"

and shall pass over the "waves of this troublesome world" as over a calm, smiling lake, until they reach the "*other side*," the shore of eternal joy.

SARAH GERALDINA STOCK.

## THE GOSPEL IN KIU-SHIU.

## III.

"The kingdom of heaven is likened unto a man which sowed good seed in his field."—Matt. xiii. 24.



E left off last month with the statement that the Gospel, having been planted and watered by God's grace at Nagasaki, had begun to spread. The Gospel always spreads, and it was fitting that it should spread to Kagoshima for several reasons, one of which was because it was at Kagoshima that the first Missionary landed in Japan, and that at Kagoshima had formerly been many who were called Christians, though none were there now.

It has been said that history sometimes repeats itself. As an illustration of this, the instances of England and Japan are not very dissimilar. It is often imagined that the Gospel was first brought into England by Augustine at the instance of Pope Gregory; but all ought to know that the British Church in Britain dates back almost from apostolic days; and long before

the invasion of the Saxons whom Augustine came here to convert, there was a true Church in this island, with its bishops, its colleges, and even its missionaries, who went forth to preach to others. Such centres of light were at Lindisfarne on the north-east coast, and at Iona farther to the north-west, from which the Gospel spread into Ireland, while Ireland in its turn sent missionaries back again here into Cornwall. Saxon rule, however, soon overspread the south country with Saxon heathenism, and Augustine came over on a new mission, landing in Kent and advancing to Canterbury with litanies and banners. There is this difference between the two cases of England and Japan—that in England we had first a pure Gospel, then the heathenism of the Saxons, and next a Romanised Gospel; while Japan had first corrupt Romanism, then heathenism again, and lastly the pure Gospel. The order was reversed. In England we had the best first; in Japan the best came last.

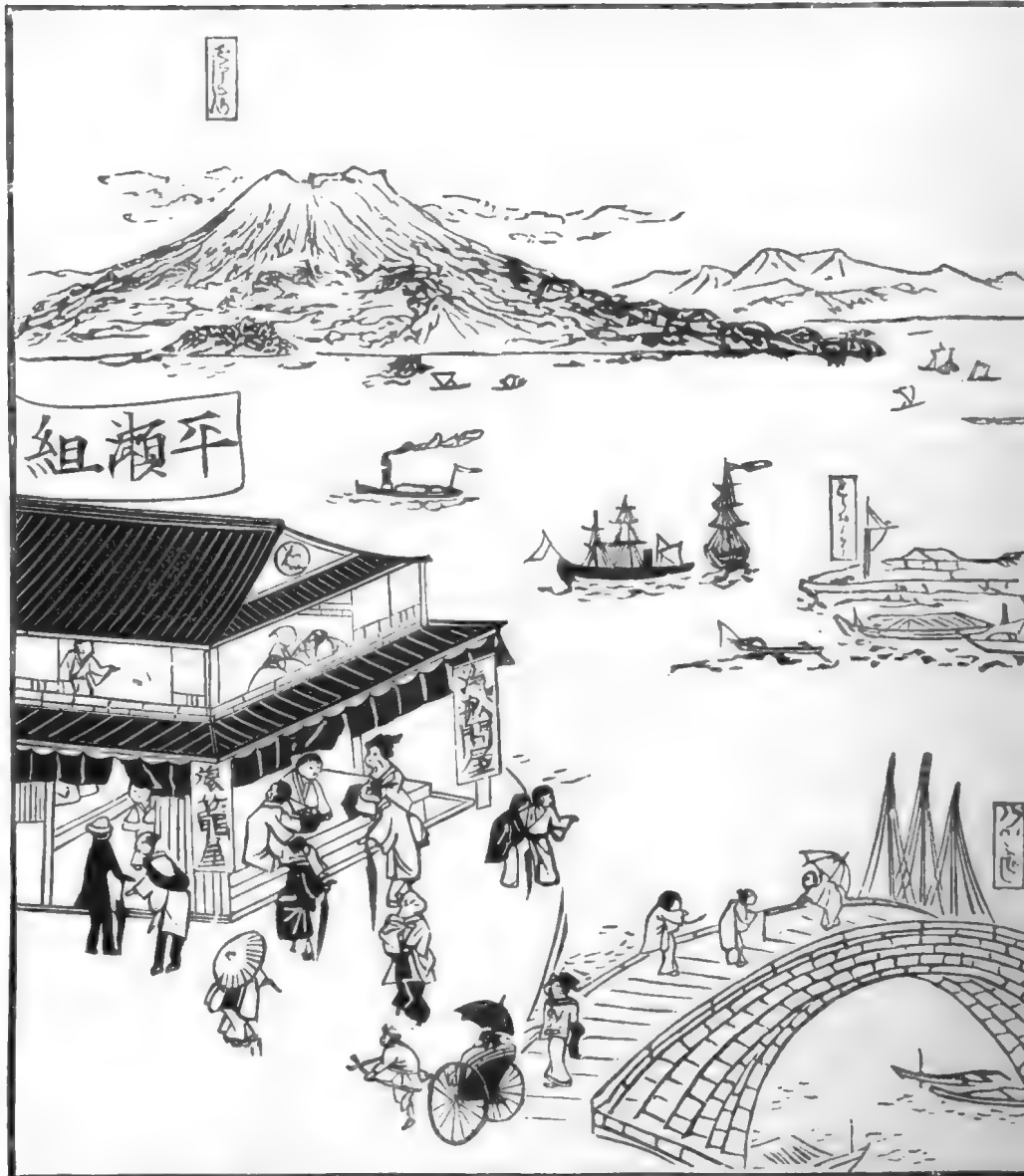
It was to Kagoshima, then, that the attention of the Nagasaki converts was first directed. Francis Xavier, the great Roman Catholic missionary, landed there in 1549, and began to teach and preach. He spelt the name "Cangoxima," writing in Latin, and in one year he counted 100 converts. Alas for their Gospel! He writes that when the first visit was paid to the governor, "a beautiful picture which he had brought from India of Mary with the Child Jesus sitting in His mother's lap" was shown. "When the governor saw this picture he was overwhelmed with emotion: immediately falling on his knees, he very devoutly worshipped it, and commanded all present to do the same." At that time these missionaries knew not one word of Japanese.

There was also another reason why it was fitting that the Gospel of Christ should be carried by an English Missionary Society to Kagoshima, and that is, because an English fleet had bombarded the place in 1864 on account of the murder of three Englishmen by the Japanese. That was a terrible way to show the power of England to a heathen people; but now we are sending men of peace instead of ships of war to Japan.

The Gospel was first carried to Kagoshima by some of the Nagasaki converts who were there on business; and, in the spring of 1879, Mr. Maundrell visited the place. He describes

the approach to it as follows, which will illustrate the picture:—

April 23, 1879.—The ship rounded the cape at the mouth of the gulph. The still slightly smoking volcano of Sakurashima was ahead of us, and then on our right as we approached the town. We passed the place where so many Roman converts were put to death for complicity in the struggles of the country. The streets of Kagoshima are much wider than those of Nagasaki, and better kept. There are some tidal canals running through the town, which must help to keep it healthy. The shore



KAGOSHIMA, JAPAN. (From a Native Drawing: see footnote at end of article.)

each end of the town is hilly and wooded, and the air, blowing up the gulph, delightfully pure. The gulph, the island, and volcano of Sakurashima, and the hilly coast-line, bending round like a half-circle north and south of the town, give to the inhabitants an ever-pleasing look-out.

He was welcomed by Stephen Koba and others, and lodged at Stephen's house, where preaching was held the same night. Thirty persons were present. A conference was held next day to decide what should be done. Several persons present offered themselves, asking for baptism. It was remarkable to see how



well they had been prepared. Among them was the owner of a steamboat and a Native doctor who first heard the Gospel in the north of Japan, and wished not only to become a Christian himself, but to bring his wife, children, and relatives, ten in number, with him also. After a good deal of talk with this interesting man, Mr. Maundrell found him not unprepared for baptism, and thinking of Philip and the Ethiopian eunuch and of St. Paul and the Philippian jailor, he decided to baptize him. On the following Sunday there were two services, and in an "upper chamber" the inquirers met, and "it was delightful," says Mr. Maundrell, "to see them naturally divide into two parties to be instructed in the Creed, the Lord's Prayer, &c." Among them was an aged man and two young women. The old man understood more fully than any what had been said about the Saviour, and explained it to the others "in Kagoshima idiom." All seemed to be athirst for the truth, and it reminded Mr. Maundrell of what he had witnessed in Madagascar.

On May 1st, having shortly to leave, and finding them fully prepared, six persons were baptized, and on the following Sunday twelve more were admitted into the outward Church by baptism. This number included ten adults, members of two families, including the old man mentioned above, who received the name of Abraham, after the patriarch. Counting the teachers, there was now a Native Church in Kagoshima of twenty persons. Several others were received as catechumens, and the missionary returned to Nagasaki, leaving Stephen Koba in charge of this important out-station. It was impossible not to feel great interest in Kagoshima. The place had been burned down five times within the last ten years: once by the English fleet, once by the Native army, and three times by accident. Very many of the people are widows and orphans.

The work went on under the care of Stephen. In December, 1879, Mr. Maundrell paid a second visit, and found a regular day school opened, with twenty children coming regularly, and a night school also for young men. So wonderfully had the seed grown, that twelve more persons were found ready for baptism, among whom were five of the attendants at the night school. On the following Lord's day nine persons partook of the Holy Communion, while the services are now described as "crowded."

About this time Stephen Koba wrote:—

I am very thankful to say the Christians in Kagoshima, with the exception of a very few persons, are all attending regularly on every Sunday, and the number of Sunday scholars is increasing more and more.

With this we close for the present, and conclude by stating that at the end of 1879 there were seventy-seven baptized Christians at Nagasaki and Kagoshima alone. B.

[The picture on previous page is from a Native sketch of Kagoshima. On the left is a waterside shipping office and hotel. To the right, beyond the bridge, is one of the forts destroyed by the English bombardment in 1864. The Sakurashima volcano is seen behind.]

## THE STORY OF THE NEW ZEALAND MISSION.

### PART II.

#### IV.—Bishop Selwyn.

**T** was on Christmas Day, 1814, that the Apostle of New Zealand first uttered the glad tidings of the Story of Peace to its ferocious and cannibal inhabitants. Truly the smallest of all seeds had since become an overshadowing tree, in which the fowls of the air could lodge. The labours of the slender band of missionary agents sent out by the Church Missionary and Wesleyan Societies had been blessed to the following results within the short period of twenty-four years; the C.M.S. stations, at the close of 1841, numbered 18, their communicants 12,092; their schools 241, with 18,736 scholars; and the attendants on public worship, 85,000. The Wesleyan stations had also prospered, though they were on a much smaller scale.

The late Rev. B. Ashwell, describing a journey of 400 miles which he took in 1841, wrote: "In the course of my trip I made known the Gospel at thirty-two Paks, and found the natives exceedingly anxious for instruction. Books, especially the New Testament, are prized more than gold or trade of any description. All the natives I met with in this journey, with the exception of those in Moka, profess Christianity, and some few possess it. There is not a Pak I have passed through but some of the natives can read, and only one in which I did not find a Testament."

It needs but a glance at these facts to disprove the erroneous impression which at one time gained ground in some directions, that the first missionary Bishop of New Zealand, Bishop Selwyn, was in any way the founder, or even the pioneer of Christianity amongst the Maori. This mighty enterprise, originated by the sometime blacksmith of Yorkshire, and

carried on by a godly shipwright, a naval lieutenant who had been ordained, and other faithful and like-minded workers, was wrought by the power of God, not by many "wise men after the flesh, not many mighty, not many noble." God chose the "foolish things of the world to confound the wise," and the weak things of the world to confound the things which are mighty, "that no flesh should glory in His presence." But this all-important lesson thus deeply impressed by the history of five-sixths of a generation, His time was come to enrich and establish the infant Church of New Zealand by the ministrations of an earthly shepherd high in office, as well as fervent in spirit. In 1838, four years before Selwyn's appointment, and at the suggestion of the Church Missionary Society, Bishop Broughton, from Sydney, had visited the Bay of Islands, to "set in order the things which were wanting," and do what he could for the furtherance of the cause; but the Native Church had grown too rapidly to make it wise that it should depend on such casual help. The assumption of sovereign power



BISHOP SELWYN, OF NEW ZEALAND.

by Her Majesty over the islands in 1840 had since still further riveted the link which bound the Maori to the British power, and the Government resolved to send out a Bishop for New Zealand, the C.M.S. contributing £600 a year towards the episcopal stipend. George Augustus Selwyn, a young man of thirty-three, of wonderful bodily powers, and filled with the noblest intentions and the most unselfish zeal, entered upon the office in 1842.

He brought with him several clergymen and students, and took up his first abode at the Waimate. He fitted up a room in a spacious stone building at the Kerikeri, ten miles from his residence, for his large and valuable library. It was over a rough, hilly pathway, and most of us would have thought the distance a serious obstacle, but to Selwyn it was nothing more than a "before-breakfast constitutional." Few could equal him in penetrating forests, climbing mountains, or swimming rivers. He often did not care to ride, even when he might have done so. It is said that on one occasion when the Bishop of Newcastle (Australia) was visiting him they took a short journey together. It was over a plain; Selwyn was on foot, the other on horseback. The latter, cantering forward, was pulled up at the bank of a broad stream, of which he did not know the ford, and had to wait for his companion. It was not for long; Selwyn soon overtook him, and dashing into the river, much to the other's surprise, gave him the simple direction of "Follow me." He caught the spirit of his missionary predecessors in the New Zealand field, and rejoiced that he was counted worthy to "endure hardship" for his Master's cause. He had scarcely been two months in the country before he set out on a visitation tour, and thus describes the impression he had received in a sermon preached at Paihia, June 26, 1842:—

"Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?"

After six months of the roughest travelling, by sea and land, the Bishop returned to Auckland. His clothes were torn into shreds. "My last pair of thick shoes were worn out," he writes in his journal, "and my feet much blistered with walking on the stumps, which I was obliged to tie to my insteps with pieces of native flax." Again, "My faithful Maori, Rota," steadily accompanied me from Kapiti, carrying my bag of gown and cassock, the only remaining articles in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight." "The episcopate," he says on another occasion, "is a title not of honour but of work, and in that spirit I trust to be enabled to exercise my office." "No earthly dignity, either in Church or State, can equal the moral grandeur of the leathern girdle and the raiment of camel's hair, or the going forth without purse or scrip and yet lacking nothing."

Another extract from his journal will enable one to form some conception of the work he crowded into one Sunday:—

We started at daybreak, and at the usual time for morning service arrived at Utapu, where I found more than a hundred preparing for

Divine service in a very neat native chapel. After spending two hours with them I went on to Riri-a-te Pah, where I superintended the usual mid-day school, at which the natives read the New Testament and repeat the Catechism, ending with singing and prayer. Two hours more brought me to Piperiki, where I gave a short address to about 200 natives, and inspected a new chapel they had lately opened, a most creditable piece of native workmanship. From thence we proceeded to Pukekura, the most populous of the river Pahs, where I assembled, at the evening service, a congregation of three or four hundred natives. A quiet row of an hour brought us at sunset to Ikurangi, where we slept. It was a day of intense delight from beginning to end; from the early song of the birds (which Captain Cook compares to a concert of silver bells, commencing an hour before sunrise) to the evening hymn of the natives, which was just concluded when I reached the door of the native chapel at Ikurangi.

Like St. Paul, he may truly be said to have been "in labour more abundant." It was the generous testimony of a Wesleyan writer, that he neglected no part of his wide diocese, but cared for Natives and Europeans alike. There was no Mission station or settlement, however distant, that he did not personally visit, and to him belongs the great merit of securing by gift or purchase convenient sites and endowments for Church purposes before they had reached a high price in the market.

And in giving he also received a blessing. It was not possible to labour as he did for twenty-eight years amongst a people so simple in their child-like faith, so fervent in the simplicity of their first love, without unlearning some of the schemes and principles of action upon which he had chiefly set his heart when first coming out. To have a cathedral, with canons as the usual staff of officials, all in due Church order, was amongst the favourite plans which at first lay very near his heart, but were wisely allowed to drop out of sight, as he realised that they were by no means adapted to the present position of things among the natives. Ready at first to press the claims of the Church of England to the exclusion of all others, he realised more as time went on what a hindrance the divisions of Christianity are to faith at all times; and he used to quote the answer of a chief to his question, Why he refused to become a Christian. The chief stretched out three fingers and said, "I have come the cross road, and I see three ways, the English, the Wesleyan, and the Roman. Each teacher says his own way is the best. I am sitting down, and doubting which guide I shall follow."

Deeply conscious of one stumbling-block thus thrown in the way of those he was most anxious to benefit, he learned to sympathise with the labourers of other Christian bodies. He said when leaving for England in 1867, that he had never had any personal difference with a minister of any other sect, and at his departure Wesleyans, Presbyterians, and Churchmen all united to do him honour. The blemish upon his Church management, which must be a lasting topic of regret, was the mistake of theory which led to his refusing ordination for so long to natives who were abundantly qualified for exercising the ministerial office among their simple and unlearned countrymen. But he was a great and a good man; and although his mistakes were neither few nor small, yet he deserves to be remembered with honour and admiration.

E. D.

### The Missionary Reading Society.

To the Editor.

DEAR SIR,—The Missionary Reading Society referred to in a letter in the GLEANER for August last is, I am informed by the Rev. B. R. Meadows in a very flourishing condition as regards the lady members, and it has been resolved to form a separate branch for gentlemen. I have been asked to be the examiner and secretary.

The new branch is now in course of formation. Members enrolled will commence work in May next, and early in that month will receive a paper containing questions on the C.M.S. periodicals. A yearly prize will be given to the member who has obtained the highest total number of marks.

Friends wishing to join the Missionary Reading Society should write to me and put the letters M.R.S. in one corner of the envelope.

REGINALD C. MACDONALD,

Frampton Vicarage, Dorchester.

Late Missionary C.M.S.

\* Afterwards the Rev. Rota Waiton, the first Maori clergyman.



## MORE BAPTISMS IN U-GANDA.



ENCOURAGING news has reached us from U-Ganda. The letters, from the Revs. P. O'Flaherty and R. P. Ashe, are dated August 31st, and have been five months in transit. Mr. O'Flaherty writes that nine men, seven women, and four children were baptized in August, making, with the first five converts baptized in March, 1882, and Henry Wright Duta (baptized at Zanzibar), and one seemingly true convert baptized when dying of the plague, a total of sixteen men, seven women, and four children, twenty-seven in all. Mr. O'Flaherty gives some interesting accounts of his work, and of some of these first Wa-Ganda Christians. The following extracts are from his letter, and give us cause to praise God for His blessing, as well as to entreat its continuance:—

*Rubaga, August 31, 1883.*

Within the last month I have to report glad tidings and sad tidings—news of births, deaths, and marriages, and news of persecutions and perplexities. I have had the unspeakable joy of admitting sixteen persons into the visible Church of Christ through the sacred door of baptism, and four children, making in all twenty-three adults and four children. There are other candidates also to be baptized, and some are away in the service of their country, and some are reading up here.

I ask you to join with us to praise Almighty God for His mercy and love.

A few words on some of our converts might be of interest to you.

Some eight or ten months ago, a young man came to us to ask leave to remain while he learned to read. I was slow in admitting him, because others who came "to serve us" had other objects of a furtive nature in view. However, I liked his looks, and he was admitted to our family circle and society. I taught him at nights; his perseverance surprised me. He laboured by my side in the plantations by day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our Manual of Theology in Ruganda. Before going home he told me he was like a man climbing up ridge after ridge of mountain, and seeing still more lofty peaks above and beyond. But that for his part he wished to linger on the heights he ascended, and drink of the living streams that flowed so refreshingly to his soul. I did not before know the language contained any poetry. On his going home I gave him some books. Having remained at home several months he came with his wife and babe, just toddling. His request for his wife to stay to learn to read having been granted, she too applied with might and main to learn. I found she could read, her husband having taught her while at home, and not only her, but others also in their village. A day or two after she came to me for a hoe, that she might go and cultivate and help to earn her own bread. I demurred; I said, "Stay and learn, and you are my guest; I'll feed you." She said, "How can I while you labour? No, do you stay with us and teach us, and we will go and cultivate." Their lives were model lives; it was refreshing how Maira loved his wife, and how he taught her. They were both baptized, under the names of Yohana and Maryamu—names chosen by themselves out of love to the Evangelist and Virgin [John and Mary]. I also baptized their child. They soon afterwards wished to be married after the manner of the Prayer-book. This I consider to be an important step.

Nakimu is baptized as Sarah; her husband's name is Philip, now our teacher. She came here two years or so ago. She was then a haughty savage, and would not touch our food. She said, "Can women learn?" "Try and see." She tried, and was astonished to find herself and the other women learning. Her knowledge greatly increased and her impressions deepened; she became grave and thoughtful, and wished to have her husband's Saviour to be hers. I examined her, and found she knew a great deal, and her life having testified that she was in earnest, I baptized herself and child; she also wished to be married properly in Christ's way. Nothing has testified the reality of the change more than the way she conducts herself. I found her one day working in the plantation with other women. I said, "Sarah, why told you to work: I thought you were above working?" She said, "I cannot wash or sew like my sisters in England; I wish I could; but I can prune and hoe, and the plantains which feed us require both. It is my duty to assist in feeding this great family."

There were two baptisms unto death. Two young officers of Caesar's household, whose baptism I postponed for some time, came here to me and said, "We wish for several reasons to be baptized; we wish to show to Christ that we obey Him." Their baptism was fixed for the 8th of July, with that of twelve others.

On the 6th, two days before the time set apart for their baptism, a messenger came running to me, and said, "Hasten to such a place in Rubaga, and bring with you some medicine, for your two friends are

being conveyed thither smitten by the plague." I hastened and found them: the place was deserted. After a few words and a short prayer, I sent the messenger to the river for water, and poured it on the faces of the two, in the name of the blessed Trinity. I shall never forget to look up to heaven, and the words, among many others, to the effect that although he was leaving the palace of an earth, he was going to the palace in heaven; and, turning to his friend, he said, "Jesus our Saviour is our King." His hands were clasped in mine, but in a paroxysm of burning agony he relaxed his grasp and gave up the ghost. Turning to my other friend, I found him already in the throes of death. I did not put the water on him, but I felt his name was entered in the baptismal register of heaven.

## THE FORTY-SIXTH PSALM.

Refuge. 8 7. P.M.

W. H. K. SOAM



OUR Refuge and our Strength is God,  
In trouble He doth render  
A very present help to those  
Who make Him their Defender.

We therefore will not be afraid,  
Though earth be moved and shaken,  
Though mountains into sea be cast,  
By floods be overtaken.

Though troubled waters roar and swell,  
O'er land the tempest sweeping;  
Though mountains shake, we'll fearless dwell  
Secure in God's own keeping.

A river, whose life-giving stream  
The Most High's city waters,  
Descends from God's most holy place,  
And gladdens sons and daughters.

Since God is in the midst of her,  
Removed shall she be never;  
Right early will He hear, and give  
Her timely help for ever.

The heathen raged—the kingdoms moved—  
Against God's people muttered;  
The earth is melted and dissolved,  
For God His voice has uttered.

Since thus He executes His will,  
We'll sing with adoration:  
The Lord of hosts is with us still,  
Our Refuge and Salvation.

Come, see Jehovah's mighty works!  
He desolations maketh;  
All wars He makes to cease on earth,  
The bow of steel He breaketh.

He burns the chariot in the fire,  
The spear He cuts in sunder;  
To all the wondering lands around  
He speaks in voice of thunder:

"Be still and know that I am God;  
Ye people, bow to Me, then;  
Exalted will I be in earth,  
Exalted among the heathen."

Since thus He works His sovereign will,  
We'll shout with exultation:  
The God of Jacob's with us still,  
Our Refuge and Salvation!

Cambridge.

W. H. K. SOAM





## GORDON'S REQUEST FOR PRAYER.

**N**EVER before has London seen such a sight as met all eyes in its streets on Tuesday, Feb. 19th. The most conspicuous word on the newspaper posters was "PRAYERS." The *Daily Telegraph* poster exhibited the following words in the largest black letters:—

### GORDON ASKS FOR THE PRAYERS OF THE ENGLISH PEOPLE.

We hear much of the spread of infidelity; but even Agnostics and Secularists are very glad to get a man of General Gordon's stamp when they can find him; and when a great popular newspaper publishes a special telegram addressed to itself by such a man, asking for prayer, we need not despair of our national Christianity.

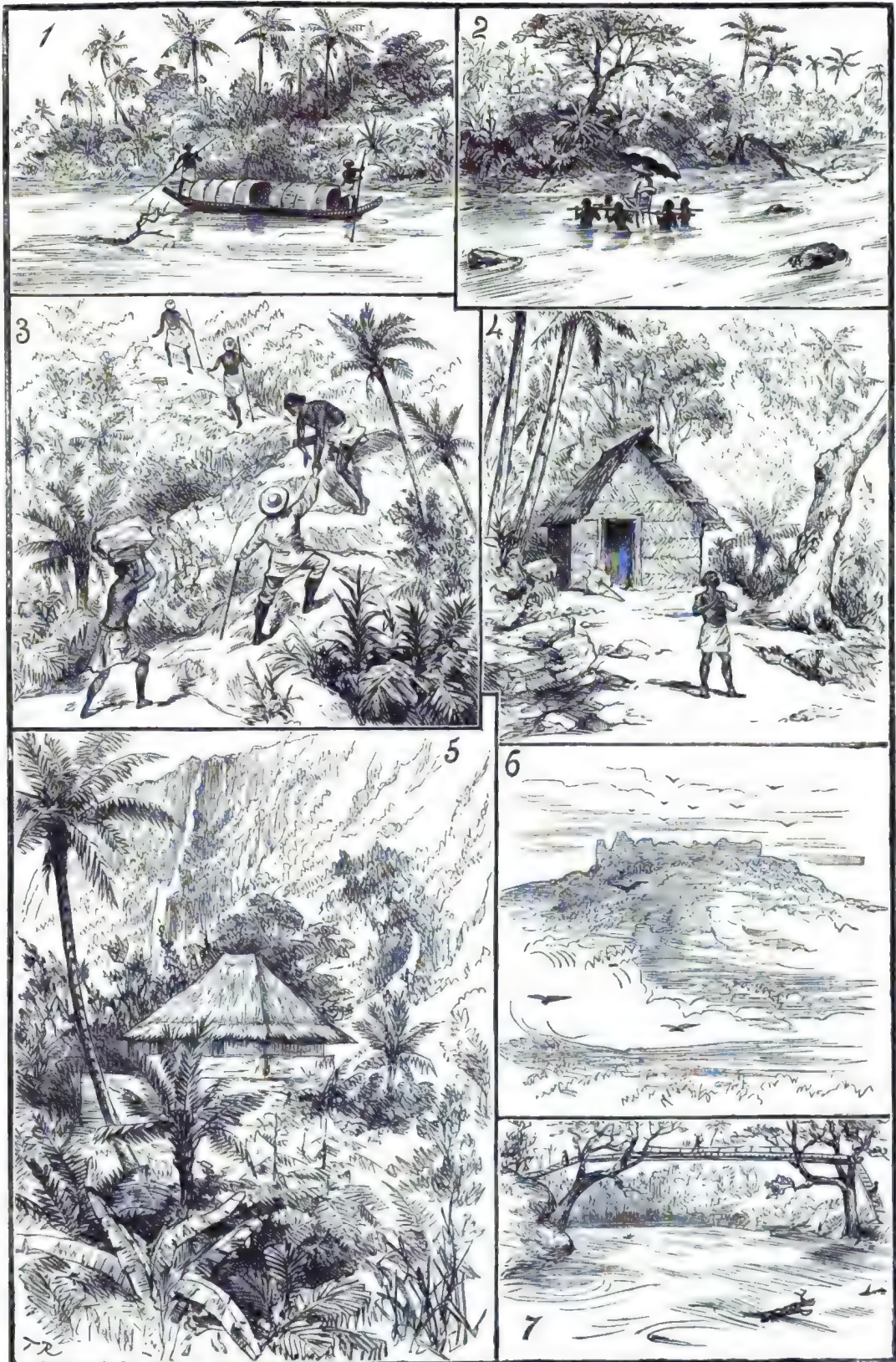
But concerning this request we have two things to say.

1. On looking at Gordon's telegram itself, we found that he asked for the prayers of the English people, not for himself, but for the people of the Soudan. "Just like him!" was our exclamation. And remembering his desire in 1879 to have C.M.S. missionaries sent there, we see that what he really wanted was prayer for the spread of the Gospel in Africa.

2. Is General Gordon the only man in Africa, or in the heathen world, who asks for prayer? Are not our missionaries always asking for it? We know that the readers of the *GLEANER* did pray for Gordon. Do they pray with equal earnestness for men who have gone forth into the heart of Africa for an object higher and nobler even than that which took him to Khartoum?

### An Example worth following.

**T**HE Rev. A. E. Ball, of Karachi, in Sindh, Western India, writes: "Your appeal in the December *GLEANER* set me thinking. I thought I might do a little to help the circulation of the *GLEANER* here. I therefore sent round a circular, together with a specimen copy of the *GLEANER*, and the prospectus for 1884, with the result that thus far I have got twenty subscribers who have paid for 1884 in advance."



SKETCHES IN TRAVANCORE. (See next page.)

1. GOING DOWN THE RIVER. 2. "I BEGAN TO CONTEMPLATE THE CHANCES OF A WETTING." 3. THE ASCENT TO MONKOMPA. 4. THE TEMPORARY CHURCH. 5. MR. PAINTER'S QUARTERS. 6. MONKOMPA HILL FROM THE DISTANCE, SHOWING THE CURIOUS ROCKS ON TOP. 7. A RUDE KIND OF BRIDGE: "CROSSING WAS NERVOUS WORK."



## A VISIT TO THE HILL ARRIANS.

(See Sketches on previous page.)



WRITE this whilst sitting in a common country boat (Sketch 1), going down the river towards Cottayam, after a very short visit to Monkompā, one of the stations on the hills of Travancore, where Mission work is being carried on amongst the Hill Arrians by the Rev. A. F. Painter.

The place, in a straight line, is not more than thirty miles from Cottayam, but though so short a distance, it is not easy of access, as a slight description of the journey will show. To begin with, there is the river to ascend, and this is a slow, and, if the journey is taken at night and the weather is rainy, as it was last Friday night, a disagreeable business. In the early morning, after a not very refreshing night, I awoke to find the boat just approaching, as I was told, the landing-place.

From this point to Monkompā there is only an exceedingly narrow path hardly wide enough for one person at a time, and in places even this is overgrown with tall long grass, and crossed by boughs of bushes and weeds all dripping with moisture. A chair tied to two poles and carried by four men I found very useful, as, besides affording rest, there were numberless streams and swampy places to be crossed, and in one place quite a wide river. From the awkward plunges of my bearers I began seriously to contemplate the chances of a wetting (Sketch 2). The last part of the journey was very trying: the sun was shining with its full tropical power, and the path was up a steep ascent, with hardly any foothold (Sketch 3) for a height of several hundred feet, to the site of a little temporary erection that at present serves as a church (Sketch 4). Behind this the hill rises grandly to a height, I suppose, of 2,000 feet or more, and is crossed by a most imposing battlement of rocks having all the appearance of some old ruined castle (Sketch 6).

At length we got to our journey's end. I found our brother Painter's quarters of the humblest description, although as good as any to be got in these out-of-the-way hill regions; but I was glad to throw my weary limbs on the little cot in the little cupboard-like smoke-begrimed room—one of the three which, under a grass roof, and surrounded with walls of wattles, formed our brother's head-quarters (Sketch 5). Mr. Painter told me that the natives could not understand why he lived in such a place: some think he is doing penance. Travancore is notoriously moist, and this place certainly deserves the reputation; for six months in the year rain falls almost every day. The Rev. K. Kiruwellā, the pastor of Melkavu, another station on these hills, came in the evening to take part in the proceedings of the following day, when the baptism of many of the people who came forward as inquirers a year ago was to take place.

I may here say that this is a perfectly new station. Until a year ago all the people were heathen. The people having been carefully instructed, after due individual examination, many of them were judged by Mr. Painter fit for baptism. Those who lived near them assembled for prayers on Saturday evening in the temporary church, and Mr. Kiruwellā gave them an earnest and simple address on John iii. The next morning (Sunday) was fine, and the people soon began to assemble. Mr. Kiruwellā again spoke to the people from Mark xvi. 16, and the rite of baptism was then administered to 101 persons. I was deeply impressed with the apparent earnestness of the people. It seemed to me that there was an earnestness in the way they each gave the answer to the question of the minister when asking them if they believed the doctrine of the Apostles' Creed: *Urrupayitta Wiswasikan*.

Then it was touching to see them come up family by family and think of the change which had come over them within the short space of twelve months. Two little boys were grievously disappointed because they were prevented from being baptized with the rest. The poor little fellows had been left to mind the houses of their respective parents, and came too late, and so will have to wait for another opportunity. After the baptisms, eighteen couples had to be married after the Christian rites. These people have not come forward for the sake of any advantage, as in their case it has brought upon them much persecution and oppression from a petty rajah, who is an owner of a large part of the hills.

In the evening, those who were able met for prayer, and the reader, a man apparently much beloved by the people amongst whom he has worked, spake some simple words of loving earnest counsel from Acts xvii.

The return journey was varied by the discovery that the river which we had been able to ford on Saturday was now so swollen with the rain that it was impassable. The natives said that if we waited two or three hours the water would sink enough to allow us to cross. The only alternative was to cross a rude kind of bridge, formed by tying two long poles (the trunks of palms) to two trees on either bank. Crossing was rather nervous work, but we all got safely over (Sketch 7).

C. A. NEVE.

## C.M.S. Jam and Socks.

MY C.M.S. blackberry jam this year has made £6, and through my advertisement of children's socks put in once in your GLEANER, I have made £8 by it for the Society. I have felt it an honour and a privilege to work for our dear Lord.

L.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

## CHAPTER IV.—THE BRIDGE OVER THE CRY.



HE drawing-room meetings in Manchester were very successful; Mrs. Keipyer believed and said that they would prove to be so, and there is nothing like belief for making prophecy come true!

People are fond of measuring the evil and the brightness of this our age; and it is said that human nature is fading from, or out-growing, all real faith; but does not this impression come from the fact that in these days of books, and speeches, and lectures, and debates, the evil makes itself heard, while the good aims rather at vanishing than at utterance?

Mrs. Keipyer always believed the best. She loved to count on the "Christian-ism" of Christian England. Perfectly feminine in gentleness and modesty, she yet was in no way content with influencing emotional women only; she claimed the attention of men, asked for their judgments, and bravely put facts and figures before them, securely confident that her cause would win the day.

And her cause *did* prosper. Mr. Fraser's cheque was not the only large sum which went to the funds of the Society as the result of her work. Few could help the work abroad personally, but all could give of their substance to strengthen the hands of those who had given not of their substance only, but their lives for Christ's sake.

Christmas was at hand, and Jean's housekeeping talents were strained to the uttermost. Craylands, the Frasers' house in Kent, was in all the excitement of "holiday-time." Schoolboys had come home; governesses had departed; Denis Fayre was coming, as he always did, at Christmas tide; Scotch cousins had braved the long winter journey to enjoy the Christmas and frolic which has so feeble an echo north of the Tweed. And Mrs. Keipyer was to arrive on Christmas Eve.

That arrival at Craylands was in all respects the opposite of her hour at Ardcorragh. The sun was shining brilliantly on the million peaks and angles of the frost. The bare boughs of the trees were covered with a rime which might have been made of diamond-dust, so dazzling was the sky was one dome of blue, into which the eye might look and look only to be conscious of bluer deeper depths beyond.

The early train from London, which brought Mrs. Keipyer to the pretty Kentish village, left a cloud of steam which floated a minute snowy whiteness before dissolving into blue air.

It was Mildred who came to meet the traveller to-day, Mildred, sturdy Neil Fraser, a lad of ten or twelve years old.

Craylands was but a few hundred yards from the station, and they walked that short distance, pausing now and then to admire the lovely frost-tracery which had converted the village into a kind of fairy land, and stopping outright on the narrow foot bridge over the brook. The brook and the banks which bordered it were so beautiful that Mildred caught her breath with a little cry of delight.

"I have not seen a sight like this for twelve years," Mrs. Keipyer said. "I shall remember it often when I am back at my post in the stifling of our dusty Eastern towns, and the very remembrance will make me cool, I fancy."

"No," answered Mildred, shaking her head, "it will no more make me cool than remembering the Chinese heat makes you hot now. There is nothing so difficult as trying to realise exactly what sunshine is like when the sky is one drench of rain, except it be to imagine darkness and gloom on a day as glorious as this."

"You are right, dear. Our senses are very much our masters here. That is how our 'ghostly enemy' has such a hold on us; he knows what we are seeing, tasting, hearing all this earthliness around us, and is only by God's grace we can behold the things unseen, and be sure certain of our eternal heritage."

"Yes," the girl answered softly. "But I have one great cord to draw my thoughts upwards. When one has no real earthly home, it is a comfort to look forward to the Heavenly one."

Mildred did not often speak like this; but she felt that Mrs. Keipyer would neither misjudge nor mistake her words.



"My child, have *you* discovered that comfort?" the widow said. "Then you must go one step further, and, turning round, look upon this world, with all its storms and heartaches, all its beauty, its mysteries, and its music out of tune, this whole present wonderful world, as God's home, as truly as His heaven is yours. It is a place where He reigns in spite of all the pain and trouble, a place where He keeps us for this 'little while,' until we have learned just the lessons He would have us know; until it is time for us to enter into rest."

The boy Neil had gone on through the open gates of Craylands, which were close by. The woman and the girl were alone—the one worn and wearied with the battle of life, yet full of hope and courage; the other only just realising what life can be, and shrinking from the future with half-defined fears. But, different as they were, they were "one" with the oneness which the Lord left as His dying legacy to the children whom He loves.

Silently the two walked on beneath the crisp glory of the frosted trees, in the radiance of the winter sunlight; on through the gates, and up the drive, and to the very doorstep of the house.

There Mrs. Keipyer turned, and laid her hand on Mildred's shoulder, looking down at her with searching, earnest eyes.

"Have you thought again of that wish of yours?" she said. "Will you come and be my daughter, and fight the hard fight out yonder by my side, in Christ's strength, and for Christ's sake?"

The girl neither started nor hesitated; she did not even seem surprised. "I will," she answered, simply; "that is, if God puts it into the hearts of those who have the rule over me to let me go," she added, after a pause.

And it was two or three days before the subject was touched on between them after that.

One sharp pang, which was not exactly jealousy, went through Jean when Mildred told her what had passed. "So *you* are going?" she said; then she went on hurriedly in a changed voice, "Mildred, dear, I think so differently about that now. I have not much of the 'Missionary spirit.' It was my real wish to be of some use in the world that led me into that mistake. But you——"

"Ah, I am very weak, Jean. I feel almost terrified about it now. I think I do love Christ enough to be willing to do this, if He asks me to do it by making the way plain before my feet. And yet—and yet, what if my strength should fail, and I prove unworthy of the trust? You must pray for me, Jean."

"I? I can scarcely pray for myself! Mildred, Mildred, why did you not tell me years ago that I was deceiving myself? Why did you not teach me to love your God—to have your hope, your peace?"

The passionate words forced themselves from her, as if in spite of her will. Could this be the gay, careless Jean, with her sunny smiles, her quick impulses, her kindly ways, and general contentment with herself and all the world? Mildred put her two arms round her, the only sister she had ever known.

"Jean," she whispered, "God is teaching you now. And if I go away there to China, and you stay here to learn His will, and to find how good it is to be His child, the change will be greater for you than for me. I shall only go to China, *you* will step from darkness to the Light."

Mrs. Keipyer spoke to Denis Fayre about this plan for Mildred's future; she rightly judged that it would be wise to overcome all minor difficulties before going to Mr. Fraser. She also went up to London to moot the question with the secretaries at head-quarters, for nothing could, of course, be done without their sanction and consent. As far as concerned the Society, there was no difficulty whatever. The authorities had so fully proved the worth of Mrs. Keipyer's work in the far East, and depended so much on her judgment, that they were quite willing to accept Miss Fayre on her recommendation, and to send her to China; first to learn the language and prove how the climate agreed with her health, and afterwards to appoint her as Mrs. Keipyer's helper, and, it might be, her ultimate successor as manager of the Chinese Girls' School, which had long been Mrs. Keipyer's most cherished undertaking.

Denis was more difficult to understand.

He loved his sister devotedly, and naturally shrank from the idea of giving her up so entirely. Yet he had lately thought much about what

really makes life worth living. His office in London seemed narrower than ever to him; but it was not exactly his "graud notions" that made him deem it so. The old discontent had merged into a stronger, wider feeling; his years were surely meant to be spent in something better than mere bread-winning. But in what? and, after all, was it not his duty to do his best and heartiest, even at an office-desk?

But these dim feelings made him doubtful about keeping Mildred back. The hours of *her* life, too, were precious. Perhaps out there in those heathen lands she might find work which would be better than what English girls generally did; at any rate she would be with Mrs. Keipyer, and learn to be calm and true and "great." And so poor Denis, floundering painfully through his mental mists, told Mildred that he thought the plan "a capital one," and the next moment, veering completely round, he declared that women should stay at home, and make themselves useful in the place where God had put them!

And Mildred, divining how his thoughts were tossed and driven, neither argued nor questioned, but began to speak of the light which is shining above earth's entanglements and perplexities, and of the purer "upper air," where the desire to do right and the temptation to do wrong will strive together no more. Her words were too simple and gentle to jar even on him, morbidly sensitive as he was just then. He listened to her, but he did not greatly heed. The "true light" was still afar from Denis Fayre.

## LETTERS TO THE EDITOR.

### A Missionary "Tree" and its Fruit.

DEAR MR. EDITOR,—Having read in the *C.M. Intelligencer* of January an account of "A Working Party and its Results" in a town of 30,000 inhabitants, it occurred to me that it might be interesting to the readers of the *GLEANER* to learn what has been done in some of our smaller country towns and villages.

A *Missionary Tree* was planted in the year 1848 in a small market town in Gloucestershire, containing a population of some 1,600, by a young person in humble life, who had been impressed by what she heard at a Church Missionary meeting. The articles upon this little "Tree" produced £4 2s. 3d. It was at once taken up by the Vicar and his family, and became henceforward a parochial institution, increasing each year until it reached in 1865 a total of £525 2s. 3d. From 1865 to 1868 the "Tree," or, as it was now termed, the *Annual Sale*, was removed to the neighbouring and sister parish, another small country town of about the same size. Here the addition of £210 during those three years brought the "fruit" of our "Tree" up to £732 2s. 3d. In 1868 the "Annual Sale" was transferred to a village in Surrey with about 960 inhabitants, and has reached to the present date (year ending 1883) a total of £1,126 2s. 3d. To this may be added, as part proceeds of the sale, the sum of £30, or £7 10s. a year for twelve years, sent towards the support of a child in the school of Archdeacon Hobbs at Crève Cœur, Maurius, making the total results to be £1,216 2s. 3d. This payment has been discontinued since 1880, the whole profits being now handed over to the General Fund of the Church Missionary Society.

It should be added that the "Annual Sale" has been, in each case, a separate and distinct effort, and has in no way interfered with the annual subscriptions, donations, and collections, which have gone on as usual.

"Who hath despised the day of small things?" (Zech. iv. 10.)

F. L. C.

(A C.M.S. admirer of over forty years' standing.)

February 23rd, 1884.

### A Rectory Missionary Basket among the Cottagers.

To the Editor.

DEAR SIR,—I have much pleasure in sending you a cheque for £8, being the proceeds of the sale of knitted woollen scarfs, made by my daughter and her servant, for the C.M.S. They were sold entirely amongst the poor, who quite took to the idea of a Church Missionary Basket. The things were sold at almost cost price, but the demand was so great that the result was a profit of £8. This only shows what can be achieved from such beginnings.

Norfolk, Feb. 8, 1884.

H. W.

### "Quite as Much Again."

DEAR SIR,—As many suggestions for obtaining the "Half as Much Again" have appeared in the *C.M. GLEANER*, I thought I would let you know how I and a friend have not only contrived "half" but within one penny *quite* as much again. We had been separated by distance, and were corresponding weekly. We greatly prized each other's letters, I especially, for often my friend's letter was the only Christian intercourse I had for weeks; but the thought was sent, "Could we not deny ourselves the weekly letter and write fortnightly?" I rejoice to say we did not hesitate, but decided it was only our duty, and it has given us very great pleasure to "double" instead of "half" our subscription. We not only give the postage stamps, but the amount it had hitherto cost us for pens, ink, paper, and envelopes.—I am, dear Sir, yours respectfully,



JAFFNA: A GROUP AT THE GIRLS' BOARDING SCHOOL, NELLORE.

### "ONE OF THE MISSIONS SELDOM HEARD OF."



EARLY three years ago, in an article headed "A Mission seldom heard of," we said, "Some of the most efficient and useful Missions of the Church Missionary Society are those of which very little is heard." Among other Missions mentioned as seldom heard of was Nellore, one of the stations connected with the Mission at Jaffna, the little peninsula at the extreme north end of Ceylon.

There are three stations in the Jaffna district—Chundicully, Nellore, and Copay. At Chundicully there is an English school, of which the Rev. G. T. Fleming is in charge; at Nellore, a girls' boarding school; and at Copay, a training institution. Besides these important educational agencies, there is an extensive field of evangelistic work in the great plain called the Wanny, which occupies a large part of the northern portion of Ceylon. At the time of the last returns, connected with the whole Mission—that is, the three stations—there were over 900 Native Christians, and in the various schools no less than 2,909 scholars. Among the converts of the year were two Tamils of influential position, one of them being an official in the local court, and the other having been the Udayar, or hereditary manager, of a famous Hindu temple. The latter attributed his conversion to early impressions of the truth received in the Mission school some thirty years ago, and to these impressions being lately revived by the persevering efforts of the catechist. Both converts have had to undergo severe domestic persecution.

But it is with Nellore that we have to do now. The missionary in charge is the Rev. E. M. Griffiths, whose interesting lectures on his former work in Ceylon many readers of the *GLEANER* may remember. Mr. Griffiths recently sent home some photographs illustrative of his work, three of which have been engraved, and appear on this and the

opposite page, together with the following notes upon them. Griffiths heads his letter with the words which we have borrowed for the title:—

1. *Nellore Girls' Boarding School.*—The school consists of fifty boarders. Of these many are the children of the catechists and schoolmasters of the Mission; others are the daughters of Christian members of our congregation; whilst the remaining eighteen are poor girls not able to pay the requisite fees (about £2 a year) for their education, and whom Christian friends in England have from time to time kindly supplied with money. Sunday, the 24th of December, 1882, was a happy day for us here. I had the pleasure of baptizing no less than seven girls of the boarding school, ages varying from thirteen to eighteen years, after a careful examination by the Native pastor and myself. There were also baptized at the same time a young man aged nineteen years, and two children.

The girls in the photograph are in the seventh and eighth standards. The young man at the end, on the right hand side of the photograph, is Mr. B. Valoopully, who is responsible for the teaching carried on in the school. The central male figure in the front group is the much respected Mr. W. C. Gomez, who was brought up in the Mission by the Rev. Mr. Adley, and came first to the boarding school in 1855. He has continued more or less in charge of it ever since, and in the absence of the missionary from the station, has, on several occasions, been responsible for the entire management. The person on his right is his wife, and the girl sitting at the feet of the missionary is his daughter, Mrs. Jell. The girl standing at the back of the group is named Sophia. She has a sister in the school. The fees of both are paid by a brother who was a schoolmaster in the Wanny district, who, sad to relate, caught jungle fever, and died lately in the hospital here. During his last illness the pastor says he showed much hope in the Lord Jesus. The girls, having no father, are both in the most destitute state. The one standing at the back of the group is the captain of the school. She bears an excellent character. She and her sister (on the right, at the end of the row) are the daughters of a late excellent catechist of this Mission, Mr. Richards, who died two years ago. These two girls have just left the school, having



pleted the usual course; but I am sorry to say they are left unprovided for.

2. *Nellore Church*.—The Rev. T. P. Handy\* is the pastor and has charge of the congregation, numbering 131 adults and 100 children. There are 85 communicants. Here there took place, on August 2nd last, the first meeting in Jaffna for the establishment of the C.M.S. Native Missionary Association. I had thought over the matter for months, and had placed the subject before the pastor and agents of the Mission, who all agreed that the time had come when the Native Church ought to bestir itself in the matter. At this gathering the Nellore Church was well filled with Native Christians from all the pastorates. Of course the proceedings were all in Tamil. The missionaries, Native pastors, and leading members of all the congregations were present, and the Government agent of the Northern Province (W. C. Twynam, Esq.) kindly presided for four and a half hours over the meeting, speaking by interpretation, and evincing great interest in all that passed. The speeches were stirring and to the point, showing much thoughtfulness, and were moreover listened to throughout with deep attention by the audience.

3. *Group of Catechists and Schoolmasters*.—These are working in a district twenty-four miles from here, on the outskirts of the Wannu district. The front group is composed of two catechists and one colporteur. The central figure of the three is Mr. J. Backus, now a candidate for orders, one who has purchased to himself a good degree thus far. It was from this district that the interesting baptism of the Udayar mentioned above took place. To show the importance of schools it may be mentioned that ten adult Christians in this district alone, during the last eight years, declare their conversion to have arisen from instruction received in day schools.

There are two other distant stations of the Mission—one ninety miles distant at Vavoniavelancolam, and the other on the eastern coast, at Mullaitivo. At each of these stations the Society has a catechist and some schoolmasters at work.

\* A portrait of Mr. Handy and family, and of "Old Phillips," the oldest Christian in Nellore, appeared in the GLEANER for May, 1881, page 58.



JAFFNA: THE C.M.S. MISSION CHURCH AT NELLORE.



JAFFNA: CATECHISTS AND SCHOOLMASTERS IN THE PALLAI DISTRICT.

## BAPTISM AT NELLORE.

THE following more recent account of the baptism of an aged Christian in the church at Nellore by Mr. Griffiths comes in after the previous article most appropriately:—

On Sunday, September 16, 1883, I had the happiness of baptizing in Nellore Church, after careful instruction, an old man of seventy-five years. He states his earliest knowledge of the truth was received as a youth when in a village boarding school nine miles from here, and under the management then of the American Medical Missionary, Dr. Scudder. The good old doctor used to walk out into the fields with him after evening prayers, and converse and pray with him about his soul. The youth became a candidate for baptism. His uncle hearing of this, managed to get him away from the school, and then refused to allow him to return. He was with his uncle till the age of thirty-one years, when he married. From the time he left Dr. Scudder's he never visited a heathen temple or prayed to idols, though his wife and relatives were all strict heathen. He, however, did not pray to God openly for fear of persecution; but he did so secretly every night, he says, without fail. Sometimes he spoke to his wife about Christianity, but she called him a madman. Being a distant connection of old Phillips, who is still a shining light here [see footnote at end of previous column], the old man frequently saw him and pleaded with him

about his soul. Last year Marparner became very ill. He vowed that if he recovered he would confess Christ. He recovered—the catechist visited him—the old man's daughters were angry with their father for the views he dared to confess, and they bade him "begone"! Eventually arrangements were made for him to live with his friend old Phillips at Nellore, where he had the privilege of hearing constantly of the Saviour. During this time he was supported by a subscription of one rupee a week from the Nellore offertory. After several months' instruction by Mr. Handy, he was brought to me. I was pleased with the evident sincerity of the man, his clear grasp of saving truth, and his readiness to leave his by no means clear future to his heavenly Father.



## THE MONTH.



THE Day of Intercession for Foreign Missions will be observed this year on May 20th; but we are glad to see—from the recent statements of the Archbishop of Canterbury and other Bishops in Convocation, and from the Bishop of Rochester's account of his visit to the Triennial Convention of the American Protestant Episcopal Church—that St. Andrew's Day may probably be reverted to hereafter. The observance has much diminished since the change to May; yet we need such a Day more than ever.

THE Bishop of Bombay was received by the C.M.S. Committee on March 10th, and expressed his deep sense of the importance of the Society's work in his diocese, and of the need of more prayer and effort in its behalf. He was addressed by Bishop Perry and the Rev. W. Gray, and prayer for him and for Western India was offered by the Rev. E. H. Bickersteth.

ARRANGEMENTS have been made by the Bishop of Rupert's Land and Athabasca, and the Provincial Synod, for the formation of a new Diocese, comprising the south-west portion of the Diocese of Athabasca, known as the Peace River district. The Archbishop of Canterbury having been requested to appoint the first Bishop, he has, on the recommendation of the Bishops of the Province, nominated the Rev. Richard Young, B.A., C.M.S. missionary at St. Andrew's, Red River, and formerly an Association Secretary of the Society in Yorkshire. It is a real sacrifice for Mr. Young to leave the now civilised country of Manitoba and go forth into one of the remotest of Colonial Dioceses.

BISHOP POOLE landed in Japan, at Yokohama, on Dec. 12th. He was received with great cordiality by the British residents, the C.M.S. and S.P.G. missionaries, the American Episcopal Church missionaries, and the Native Christians. "I am much struck," he writes, "with the remark which comes to me from all quarters that the hold of Buddhism on the people is become almost a thing of the past. Even the Government are concerned at the sudden lapse into utter irreligion; and it is an open secret that they would be glad for state reasons for Christianity to supply the void."

FOUR Tamil Christians were ordained deacons by Bishop Sargent on Dec. 23rd, viz., the Revs. Joshua Paul, V. Sarganam, A. Savarimuttu, and J. Nallathumbi, the first in connection with the Palamcottah Native Church Council, and the other three in connection with the Paneivilei Council. On January 6th, at Allahabad, the Bishop of Calcutta ordained another Native deacon, the Rev. Nemi Solomon, in connection with the North-West Provinces Church Council. At the same time the Revs. A. J. Santer and J. Treusch were admitted to priests' orders.

WE regret much to report the death, on Feb. 19th, of the Rev. Alfred Menzies, who, like the late Mr. Lamb, had served in both the West and East Africa Missions. He was educated at the C.M. College, and was ordained in 1858 by Bishop Tait. He first went to Sierra Leone, and for some years laboured in the outlying Sherbro Mission (which is now carried on, not by the Society, but by the Sierra Leone Native Church). In 1879 he was appointed to Frere Town, and he was the senior missionary there till his return in shattered health in 1892. He was a whole-hearted and peculiarly spiritually-minded missionary.

LETTERS are to hand from U-Ganda to August 31st. Our readers will rejoice to hear that there have been more baptisms, making twenty-seven in all. Some account of them is given on another page.

AT the south end of the Victoria Nyanza a new station has been formed in the district of Msalala. Mr. Mackay has put together Mr. Hannington's boat, and launched her. She is named the *Eleanor*, after the Rev. F. E. Wigram's eldest daughter.

THE Rev. J. W. Handford, who was for some years the schoolmaster at Frere Town, is now in charge as ordained missionary. Mr. Lane continues Lay Superintendent of the Settlement. The Rev. H. K. Binns has gone for a change to Tasmania, where the relatives of Mrs. Binns live. The Rev. W. E. Taylor has come to England. At Rabai, the Rev. A. D. Shaw is in charge, but his health has been suffering. This station is especially satisfactory and hopeful. Mr. Wray continues at the new

inland outpost in the Teita country. We regret to say that the Gikuyu Christians have been scattered by the Mohammedan Suahili, and to them treacherously killed. Abe Sidi, the head of the community, is missing, and believed to be a captive.

THE Rev. J. Blackburn, of Uyui, in Unyamwezi, sends an encouraging account of his first nine months' work at that station. Although the chief has prohibited the opening of a school, three Wanyamwezi regularly to Mr. Blackburn's house for instruction, and the people generally are friendly and attentive.

THE Rev. J. C. Price, of Mpwapwa, also writes, but not so hopeful. The schools at the two stations, Mpwapwa and Kisokwe, are well attended, but the children are slow to learn; and the people, though ready to listen, remain unimpressed. "But," he writes, "we must not despair. In time the blessing will come." He is engaged in translating St. Luke's Gospel, and hopes soon to give it to the people in Ki-Gogo.

THE Rev. Bhola Na'h Ghose, who since 1875 has laboured at Narayana and Amritsar, has been transferred to the charge of the Native Pastorate at Karachi. On Mr. Ghose's arrival a *fête* was arranged for and carried out by the Committee of the Karachi C.M. Union, a newly formed association of European residents; its objects being: (a) To assist the Church Missionary efforts by prayer and work, and (b) To seek to convert Native converts to recognise their oneness with European Christians, members of the one Church of Christ.

THE Dean of Windsor, the Very Rev. Randall T. Davidson, who, as Chaplain to the late Archbishop Tait, was in frequent personal communication with the C.M.S., delivered an interesting and hearty speech at a recent anniversary of the Windsor Auxiliary. Speaking of the connection of ideas that the romance of Missions is a thing of the past, he said:—

"People think less of a missionary who is working in some place where we can get a letter in a fortnight, than when working in some place where communications reach him once in two or three years. But does it follow that that man's work done with a single-heartedness for God is any whit less true heroism for God's sake than the work of the missionary a long ago? Some of the characteristics which gave romance to the work of days may be gone now, but work is still being done by thousands for the sake, under the banner of the Lord Jesus Christ, that has not deprived of one whit of that characteristic which ought to be inspired in the mind of our stay-at-home people—the admiration and interest we should feel, and support we should give by our prayers to those who are far away."

ANOTHER "Missionary Week" has been held, at Keynsham, Bristol, the parish of the Rev. J. H. Gray, formerly Principal of the C.M.S. Divinity School at Madras and now an Association Secretary. Twenty services and meetings were held, in which the Rev. F. E. Alexander of the Telugu Mission, the Rev. H. Newton of Ceylon, and others, took part. Mr. Gray writes: "I am truly thankful to report that the services were attended with spiritual good to my parishioners, awakening the careless and deepening the work in believers; and a benefit to the Society."

AMONG new localised editions of the GLEANER this year, two certainly have begun with every prospect of decided success. An East India edition has been started by the Rev. D. Bruce Payne, Vicar of St. George's, Deal, and is most attractively edited; and a Woolwich edition has been launched very vigorously by Dr. Theodore Maxwell, formerly C.M.S. missionary in Kashmir. We hope the friends of the Society in the neighbourhoods will do their utmost to support these efforts.

THE leading English newspaper in the Punjab, the *Civil and Military Gazette*, now publishes a weekly supplement called the *Lahore Christian Gazette*. It is chiefly conducted by C.M.S. missionaries, and is a useful summary of Church news and Christian thought and work in India and England.

ANOTHER new Christian paper in India is the *Shid Shidán*, or "Sender of Light," published monthly at Lucknow, and edited by one of the C.M.S. Native clergy there, the Rev. W. Seetal. It is printed at the Lucknow Church Mission Press, and is partly in English and partly in Hindustani.

Received with thanks:—A Country Schoolmaster, 10s.; J. B., £1. O.S.S.M.—The C.M.S. has now no Mission in Madagascar. Apply to the Society for the Propagation of the Gospel or the London Missionary Society.



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*And Ruth said, Let me now go to the field, and glean.  
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

HE · THAT · REAPETH  
RECEIVETH · WAGES  
AND  
GATHERETH · FRUIT  
UNTO · LIFE · ETERNAL

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## CHURCH MISSIONARY SOCIETY.

### THE ANNUAL SERMON

Will be preached on the 5th of May at St. Bride's, Fleet Street, by the LORD BISHOP OF LONDON, at Half-past Six P.M.

### THE ANNUAL MEETINGS

Will be held (D.V.) at Exeter Hall on Tuesday, the 6th of May, at Eleven A.M. and Seven P.M.

Chairmen: The EARL OF CHICHESTER and the BISHOP OF LIVERPOOL.

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Profits received on these Sermons will be devoted to the Church Missionary Society.

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York.....	20,000	295	Curate
London.....	11,000	210	Lay Agent
Gloucester and Bristol.....	13,500	850	Curate
Manchester.....	12,000	200	Lay Agent
Newcastle.....	18,000	*300	Curate
Rochester.....	16,280	387	Curate

\* With Residence.

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# THE RELIGIOUS TRACT SOCIETY

## EIGHTY-FIFTH ANNIVERSARY.

THE PUBLIC MEETING will be held on FRIDAY EVENING, May 9th, 1889, at EXETER HALL. The Chair will be taken at Half-past Six o'clock by SIR MCARTHUR, M.P., K.C.M.G. Speakers:—The Ven. ARCHDEACON BARNES, Liverpool; the Rev. Professor W. G. ELMSLIE, M.A., London; the Rev. C. E. B. REED, M.A., British and Foreign Bible Society; the Rev. F. A. LILLINGSTON, M.A., St. Barnabas, Holloway; and GEORGE WILLIAMS, Tickets for Reserved Seats may be had on application to the Secretaries, Paternoster Row; or at the various places of worship throughout the Metropolis.

THE MISSIONARY BREAKFAST will be held in Cannon Street Hall on TUESDAY, May 20th, at 9 A.M., under the presidency of the Right Hon. R. N. FOWLER, M.P., LORD MAYOR. Tickets, Half-a-Crown each, may be had of the Secretaries.

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The Illustrated List of May Meetings Gratis on application.



## THE CHURCH MISSIONARY GLEANER.

MAY, 1884.

## MISSIONARY ALMANACK.

F. Qr. 2, 6.8 a.m. | F. M. 10, 4.6 a.m.  
L. Qr. 18th .. 4.54 a.m.

May.

N. M. 24th .. 10.37 p.m.  
F. Qr. 31st .. 4.56 p.m.

THE OBEDIENT SPIRIT—THY WILL BE DONE.	
1 T	Matt. 6. 10. <b>SS. Philip &amp; James.</b> Thy will be done in earth as in heaven.
2 F	Ps. 40. 8. I delight to do Thy will, O my God. [1874.]
3 S	Luke 2. 49. I must be about My Father's business. <i>Bp. Bompas consec.</i> [1 Thess. 1. <i>Livingstone d.</i> , 1873.]
4 S	1 Thes. 1. 3. <b>3rd aft. Easter.</b> Num. 22. Luke 22. 54. E. Num. 28. or 24.
5 M	John 20. 21. As My Father hath sent Me, so send I you. <i>C.M.S. Ann. Meetings.</i>
6 T	Acts 9. 6. Lord, what wilt Thou have me to do? <i>C.M.S. Ann. Meetings.</i> [ <i>Henry Wright</i> sailed for East Africa, 1883.]
7 W	Luke 14. 23. Go out into the highways and hedges and compel to come in.
8 T	Isa. 6. 8. Here am I, send me. <i>Frere Towns Estate bought</i> , 1875.
9 F	Rom. 1. 9. Whom I serve with my spirit in the Gospel of His Son. [ <i>Elmslie began Medical Mission, Kashmir</i> , 1865.]
10 S	Acts 13. 36. Having served his generation he fell on sleep. <i>Indian Mutiny</i> , [1857. <i>G. Lea d.</i> , 1883.]
11 S	Deut. 4. 2. <b>4th aft. Easter.</b> Deut. 4. 1—23. John 2. E. Deut. 4. 23—41 [or 5. 2 Thess. 3. <i>Rebmanna diacov. Kilimanjaro</i> , 1848.]
12 M	John 14. 15. If ye love Me, keep My commandments. <i>Abdul Masih bapt.</i> , [1811.]
13 T	Ps. 119. 12. Teach me Thy statutes.
14 W	Ps. 86. 11. Unite my heart to fear Thy Name. <i>Russell and Cobbold</i> [reached Ningpo, 1848.]
15 T	Ps. 119. 145. Hear me, O Lord, I will keep Thy statutes. <i>1st Santal con-</i> [vert bapt., 1864.]
16 F	Ps. 119. 97. O how I love Thy law.
17 S	Ps. 40. 8. Thy law is within my heart. <i>Wong Kiu Taik ord.</i> , 1868. [2 Tim. 1. <i>Bp. French 1st Conf. in Persia</i> , 1883.]
18 S	2 Tim. 1. 12. <b>5th aft. Easter.</b> Deut. 6. John 6. 1—22. E. Deut. 9 or 10.
19 M	Luke 22. 42. Not My will, but Thine, be done. [in Persia, 1883.]
20 T	Job 2. 10. In all this Job did not sin with his lips. <i>Bp. French 1st ord.</i>
21 W	Ps. 39. 9. I opened not my mouth because Thou didst it. <i>Hinderer's</i> [1st visit <i>Ibadan</i> , 1851.]
22 T	Heb. 4. 16. <b>Ascension Day.</b> Grace to help in time of need. <i>1st Maori</i> [ord., 1853.]
23 F	2 Kings 4. 26. She answered, It is well! <i>1st Afghan convert bapt.</i> , 1858.
24 S	1 Sam. 8. 18. It is the Lord, let Him do what seemeth Him good. [or Jos. 1. <i>Philem.</i>
25 S	Deut. 30. 14. <b>Sun. aft. Ascension.</b> Deut. 30. John 9. 1—39. E. Deut. 34.
26 M	Heb. 10. 9. Lo, I come to do Thy will, O God. <i>1st Annir. Ser. preached</i> [by T. Scott, 1801.]
27 T	Matt. 25. 81. The Holy Angels.
28 W	Ps. 108. 20. That do His commandments, hearkening unto His word. [ <i>Mellakhatta founded</i> , 1862.]
29 T	Heb. 1. 14. Sent forth to minister for heirs of salvation. <i>Bp. Anderson</i>
30 F	Acts 8. 26. The angel of the Lord spake unto Philip. [consec., 1849.]
31 S	Dan. 7. 10. Thousand thousands ministered unto Him.

## ON THE LAKE OF GALILEE.

V.

"And He rebuked the wind, and said unto the sea, Peace, be still."—  
Mark iv. 39.



E are apt to think of our Lord as simply rebuking together the winds and the waves by which the boat which contained Him and His disciples was threatened. This is how St. Matthew and St. Luke speak of the incident. The main idea they bring out is the hushing of the storm generally at the word of Jesus. But St. Mark gives here, as in other places, one of those graphic touches which not only present the scene to us most vividly, but give us fresh glimpses of its meaning. "*He rebuked the wind, and said unto the sea, Peace, be still.*"

When we hear the wind roaring along the shore, we know we cannot look for a calm sea; the wind provokes the rage of the waters. But when it has spent its wrath, and suddenly droops and seems to die away, the sea still remains for some time restless and agitated. Had our Lord spoken to the wind only, the waves would still have heaved and tossed around the boat. But no sooner had the gale been hushed than the waters also heard the word of their Maker, and sank into rest.

But though the same voice spoke to both, it was not with the same accents. For the wind there was the tone and the word of reproof; and this word has not been recorded. For the sea, too, there was the kingly word of command, but it was clothed in such accents as a mother might employ to hush her fretful child,

accents which sound out like sweet music from the Gospel pages, and echo, age after age, in countless hearts.

For the wind was the oppressor, the sea the oppressed. The wind was the raiser of the disturbance, and is here the type of the adversary, the troubler, the opposer. For such there is stern rebuke and repression. The Pharaohs, the Sennacheribs, the Herods, who menace the Church of God, and make the hearts of the weak—and even sometimes of the strong—to tremble, must hear and feel the sharp rebuke.

But the sea is a type of the agitated, the troubled, the hearts and the lives that cannot find rest. And for such, instead of the rebuke there is a word of mingled command and comfort, of injunction and consolation—a word that silences and strengthens, that enjoins and enables.

"Peace, be still!" That is just what the agitated heart desires. But it is tossed with anxieties, driven about by fears; it cannot quiet itself, nor cease its restless heaving. Of what use to issue a command which it is so helpless to obey? It is the Lord's voice that speaks. The inanimate sea recognised its Maker and Ruler, and sank at once into rest. Let the heart recognise its Redeemer and King, and its tossings shall be stilled. The mother, bidding her little one be still, throws the loving arm around her, and hushes its sobs in her embrace. And the heart that recognises the Lord's voice finds itself encircled at once by the calm presence of His love, and finds itself hushed and at rest.

"Peace, be still!" Looking over the tossing, restless sea of human life in the "dark places of the earth," where the wind yet howls in fury and the waves yet moan in anguish, shall we not seek to send out the messengers of life who go in His Name and repeat His message, remembering that He will surely speak through them, and that His voice, as of old, shall rebuke "the enemy and the oppressor," and breathe upon many a troubled heart and restless life His peace which shall be for ever.

SARAH GERALDINA STOCK.

## THE DIOCESE OF LAHORE.

[\*.\* All the pictures in this number of the GLEANER are illustrative of the City and Diocese of Lahore: viz., portrait of the Bishop, view of the city, two views of the Divinity College, the College Chapel, the College staff and students, and the Bishop's temporary "cathedral."]



HE Diocese of Lahore was founded in 1877. It comprises the Punjab province, formerly included in the Diocese of Calcutta, and Sindh, formerly in that of Bombay. The area of the two territories, with the native states of Kashmir, Bahawalpur, &c., is about 270,000 square miles, i.e., more than three times the area of Great Britain. The population is twenty-five millions, a fraction under that of England and Wales. In religion, more than half are Mohammedans, and more than a third are Hindus. There are a million of Sikhs, and a million or more of Buddhists. The Urdu or Hindustani language, and the Punjabi, are the principal languages. Hindi is spoken in the Delhi districts; Pushtu and Persian on the Afghan frontier; Kashmiri in Kashmir; Lahauli and other dialects in the Himalayas; Beluchi and Brahui on the frontier of Beluchistan; and Sindhi in Sindh. A map of the Punjab proper appeared in the GLEANER of February, 1878, and will be found in the Society's Annual Report, and in the C.M. Atlas.

The principal Christian Missions in the Punjab are those of the Society for the Propagation of the Gospel, at Delhi; the



STUDENTS IN THE C.M.S. DIVINITY COLLEGE, LAHORE. (See page 59.)

Baptist Society, at Delhi; the American Presbyterians, at Lahore, Ludhiana, Hoshiarpur, &c.; and the Church Missionary Society. The C.M.S. occupies Lahore, Amritsar, Batāla, Mūltan, and several other places in the great Punjab plain; Kangra and Kotgur, in the Himalayas; the Valley of Kashmir; Peshawar, and a string of stations along the Afghan frontier; and Hyderabad and Karāchi, in Sindh. There are about 100 missionaries, clerical and lay, male and female. The C.M.S. has thirty, and the Church of England Zenana Society has eighteen ladies. The C.M.S. has ten Native clergymen, and the S.P.G. three. The total number of Native Christians is nearly 5,000. The C.M.S. has 1,500; the S.P.G. 1,000; the Baptists and the American Presbyterians 900 each.

The American missionaries were the first to press into the Punjab in the wake of the British army, occupying Lahore in 1849. They then, in a truly catholic spirit, invited the Church of England to join them in the "new subjugation of the land by the sword of the Spirit"; and through them an anonymous donation of £1,000 from a Christian officer was conveyed to the Church Missionary Society. The Revs. R. Clark and T. H. Fitzpatrick were our first missionaries; and the former is still labouring, after thirty-three years' service, as Secretary of what has grown to be an extensive and important Mission. A local C.M. Association was immediately formed at Amritsar, with Sir H. Lawrence as President, and Sir John Lawrence on its Committee; and almost every other station since occupied has been taken up at the urgent request of the civil and military officers, and with the aid of large contributions from them. Some thought it dangerous for Missions to be established at places like Peshawar, where there was a fanatical Afghan population; but Sir H. Edwardes said, "We may be quite sure that we are much safer if we do our duty than if we neglect it."

We have not space to notice the Punjab and Sindh Missions of the C.M.S. in detail. The Amritsar Mission was described in the GLEANER of November, 1882; the Peshawar Mission in January, 1880; the Kashmir Mission in July, 1883; the Multan Mission in February, 1877; the Sindh Mission in November, 1878; and in 1878 there was a series of articles on the history of the work from the beginning. The Rev. R. Clark, in his admirable book, *Thirty Years of Missionary Work in the Punjab and Sindh*, thus writes of some of the missionaries who have served there:—

"Amongst those who have retired from the Society are Bishop French, who after labouring for twenty-eight years as a C.M.S. missionary was made Bishop of Lahore in 1878; Bishop Ridley, who when unable to return to Peshawar, on account of severe illness, accepted a missionary bishopric in North-West America; Mr. Bruce, who after several years of faithful service in Umritsar and Dera Ismail Khan, left the Punjab to found the Church Missionary Society's Persia Mission at Julfa, Ispahan, where he still labours; Dr. Trumpp, the well-known philologist, who after writing grammars of the Sindhi and Punjabi languages at Kurrachee and Peshawar, translated the *Purāṇa Grunth* in Lahore for the Government of India, and is now Professor at Munich; Dr. Prochnow, who after several years of missionary labour in Kotgurh returned to Germany to take the place of Pastor Gossner at Berlin; the Rev. J. Barton, who occupies Simeon's pulpit in Cambridge; and the Rev. F. Baring, the first-cousin of a late Viceroy, who left the Umritsar Mission to found a Mission of his own in Batāla, which he still maintains at his own expense.

"Amongst the Punjab and Sindh C.M.S. missionaries who have died, we may mention Dr. Pfander, one of the greatest missionaries who have ever come to India, who, through





THE C.M.S. DIVINITY COLLEGE AT LAHORE. (See page 59.)

*Mizan-ul-Haqq* and other works (some of which were written in Persia before he came to India, and others were written in Agra), has laid bare the errors and fallacies of Mohammedanism, and laid open the truths of Christianity to the Mohammedans of India, Persia, Turkey, and Arabia, more than any other man has ever done; the Rev. T. H. Fitzpatrick, the first missionary of the Church of England in the Punjab, who laid the foundations of the Umritsur and Multan Missions; the Rev. R. B. Batty, 2nd Wrangler and Fellow and Tutor of his College in Cambridge, who died at Umritsur; the Rev. J. W. Knott, Fellow and Tutor of his College at Oxford, who died in Peshawur; the Rev. Frederic Wathen, who died in Dalhousie; Dr. Elmslie, the well-known medical missionary in Cashmere, who died at Gujrat; the Revs. J. N. Merk and C. Reuther, who died at Kangra; the Rev. G. M. Gordon, who died a martyr's death in trying to help wounded English soldiers in Candahar."

#### The Blue Ribbon in East Africa.

THE Rev. J. W. Handford, in an account of a temperance meeting held at Frere Town, writes, that after the usual hymns and speeches the Rev. W. E. Taylor and Mrs. Handford took the blue ribbon; he, Mr. Handford, had taken it when in London. At the same time two youths signed the pledge, raising the number of abstainers at Frere Town to more than thirty. On Sunday, January 27th, special temperance sermons were preached by Mr. Handford and Ishmael Semler; and after the latter's address more than 150 of the people came forward and enrolled themselves members. Mr. Handford asks for special prayer that they may be kept steadfast.

## THE GOSPEL IN KIU-SHIU.

### IV.

"Here a little, and there a little."—*Isaiah*.



AGOSHIMA was not the only town to which the zeal of the Native Christians of Nagasaki was directed. They had gone also to *Saga*, and had so well prepared the way for the Missionary, that when he visited that place in November, 1879, he had no hesitation in admitting five persons to baptism.

*Saga* is the chief town of the flat rice-growing districts of Kiu-shiu. It is situated at the head of the principal gulf, and lies to the north-east of Nagasaki, as Kagoshima does to the south-east, but not so far distant. When Mr. Maundrell reached it he found a preaching place already opened in the house of John Ko's father. He preached every evening for a week, with from 150 to 200 hearers. Old and young came to hear the new doctrine, and five persons being found sufficiently prepared, they were baptized (as stated above) on the Sunday following, all, of course, being adults. The catechist left behind was Paul Yoshudomi. When *Saga* was visited for the second time in the April following, six more baptisms took place, and the Holy Communion was administered to five persons. "The work," Mr. Maundrell says, "was quietly going on" without any great movement.

A third out-station, *Kumamoto*, a large town about half-way

between Saga and Kagoshima, on the eastern side of the gulf, and lying somewhat inland, was occupied in 1880. Here Natives had also prepared the way, and a catechist had been preaching Christianity regularly. John Inutsuka was placed in charge, but the work was attended with some difficulties. The preaching place was frequently stoned, and John had once to escape for his life. Yet baptisms took place. Mr. Maundrell wrote:—

In Kumamoto, hitherto so dark and defiantly heathen, there is a Church of the Living God, consisting of fourteen adults and four children who have received baptism. Of these the following particulars are interesting. One whole family, consisting of husband and wife, the wife's father and two children, became Christians. Another is a young man, Government Inspector of Village Schools. An old man aged sixty-three was baptized by the name of Jacob. A middle-aged man, a nurseryman, who received the name of Peter, had been thinking of Christianity for two or three years past, and had often, during his visits to Yokohama and Tokio, to purchase seeds and trees, attended Mission services. He has written to me to say that if funds can be found to build a small church in Kumamoto, he will gladly give the ground. A widow seamstress, an old friend of Midzu Shina, and her daughter of nineteen years, I baptized by the names of Dorcas and Anna. The only others that I need mention were Luke and his two infant children. Luke is a Native doctor, who was formerly pupil of, and then assistant to, Dr. Mansfield, who for some years held an appointment at Kumamoto under the Japanese Government.

The work at Nagasaki itself in the meantime had gone on steadily. Preaching was not confined to the island of Deshima, but was conducted by Natives at two other spots of the city with less opposition and hindrance from the heathen than from the Romanist Mission. Nine adults, however, were baptized in Nagasaki in 1880, but, as in the case at the out-stations, no whole families had come over to Christianity.

The Training department of the Mission was kept up with eleven students, who did evangelistic work. In May, 1880, the British flag-ship on the Chinese naval station was at Nagasaki, and Admiral Coote manifested much interest in the Society's work there. Before leaving he gave 500 dollars to Mr. Maundrell towards increasing the accommodation for the students, and to secure a special helper for the educational department.

The work in Kiu-shiu had thus become extensive, and we must look at it in several places rather than in one. At Nagasaki there were still two European missionaries and a training college for supplying Native teachers to their countrymen at Kagoshima, Kumamoto, and Saga. There were Native catechists in charge—men of good report and full of zeal, but not ordained. Such places, however, were only as spots, though bright ones, amid the heathenism around; and an idea may be had of the wants of Kiu-shiu if we suppose all our English Yorkshire to be a heathen land, with two foreign missionaries at Hull, one or two Native teachers at Scarborough, Whitby, and Selby, and all the rest of the land, with its large population and towns, unvisited and untouched. We shall shortly, however, hear of a new district in the northern part of Kiu-shiu being opened to the Gospel. B.

### A BABY'S GRAVE IN EAST AFRICA.

In Memory of Amy (Havergal) Shaw's Firstborn, Oct. 3, 1883.

THERE is a little grave  
Beneath a tropic sky,  
Hiding a form God gave  
To breathe and then to die.  
Kisulutini's hills  
Around in beauty rise,  
And ocean murmurs trill  
A requiem to the skies.

No time to give a name,  
But one in heaven is writ,  
Known only to "the Same"  
Who died to ransom it.

How many tears will fall  
Around that place of rest!

But parent hearts through all  
Will sob, "Our God knows best."

Fair babe! how blest to fly  
Without a moment's pain,  
From Afric's burning sky  
The better land to gain.

A firstborn son redeemed,  
And taken home by Thee,  
Father! for so it seemed  
Good in Thy sight to be.

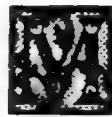
And thus in coming years  
That far-off grave shall be  
A place for happy tears,  
A holy memory.

F. MIRIAM CRANE.  
(F. R. H.'s eldest sister.)

### "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

#### CHAPTER V.—"WARP AND WOOF."



RS. KEIPYER'S time in England was nearly over—"holiday," as one of her acquaintance had called it—but the term holiday be taken to imply idleness, in this case was surely a misnomer. "I shall rest on the journey," said to Mr. Fraser, when he, using an old friend's privilege, scolded her for working morning noon and night, in the cause of Christ and her mission.

"Work is the healthiest thing in the world," she said to him, smiling. "Being energetic agrees with me."

Yet her "energy" was wonderfully quiet. Her soft, low voice, gentle manner, the very sweep and hue of her garments gave an idea of peace. It is these quiet women who have more power after all; but only now and then that they discover the fact.

Jean Fraser was not quiet in any way.

Her high spirits, her pretty face, her position as mistress of her father's house, all helped to keep her in a constant flutter of excitement. Her impulses were good; her heart was good at the core; and the discontent with her own life of trivialities had by no means died away.

She envied Mildred. To go out into the battle of life, to leave home, and give herself up to work (Jean was fond of talking vaguely of "Work"), this was something worth doing indeed! She felt herself be unworthy of such a destiny; but the very consciousness of unworthiness made her the more restless.

The travellers were to start in October. Mildred's preparations were completed long before then. Her guardian had given her a sum of money amply sufficient to buy every needful thing; and the girl's simple life did not lead her into extravagances; but she was sorry when the packing cases were filled, and everything was done. The occupation had been a relief to her overstrained heart. She had not felt the full significance of resolve until there was nothing left to do but to try to say "Good-bye."

She had once said to Mrs. Keipyer that she had no real home on earth but since then she had awaked to the consciousness of the nearness of the sweetness of her own English land. How very lovely the sun could be, streaming down on meadow grass! Even the rain as it fell on the rejoicing leaves; even the wind rocking the full-foliaged elms; even the barren hills and the clouded skies; all these were "England," and she knew she should miss them, and long for them when she should be away.

Her brother—it would be hard to leave Denis; how hard she dared not think. And Jean, her friend—her heart almost failed her as she remembered how the old ties must be sundered and loosened. Was this "look back"? Was she proving herself to be unfit for the task she had undertaken? "Unfit for the Kingdom?"

Mrs. Keipyer might have divined this trouble lying in the background of Mildred's thoughts, for her words one evening were just what Mildred most needed to hear.

The two girls had been singing—Mr. Fraser had asked for his favorite songs. Denis Fayre, who was standing by the fire, smiled as the words died away.

"*That without thee life is lonely,*" he quoted. "You ought not to sing that any more, Milly; it does not fit in with the idea of 'affection set on things above.'"

"Does it not?" Mrs. Keipyer said. "Mr. Fayre, did you ever notice that in the very same letter to the men of Colosse in which St. Paul tells them seek those things that are above, he also says, 'Husbands, love your wives'? And he goes on to speak to children, fathers, servants, masters, telling them to put on charity, to do things heartily. And he sends two 'beloved' friends to carry messages of comfort, to tell of things which were being done in Rome; and to assure them that he and Epaphras and Luke were caring for them, loving them fervently, as they were in Rome. I like to remember that. It is a message of comfort coming down through all these years; it shows me that the love of God does not kill our human love, but intensifies it, heightens it, keeps it warm and true. 'Set your affections on things above.'"



yes; but also have charity one towards another, that your 'hearts may be comforted, and knit together in love.'"

There was silence for awhile. Then Mr. Fraser said, slowly, "Life seems scarcely more than a tangle when one tries to look beyond to-day's work, and to-day's needs."

It was Denis who answered.

"Threads of woven tapestry must appear queerly confused in the process of weaving," he said; "but the greater the variety the greater the beauty of the finished fabric. And so—" He broke off suddenly. Who was he that he should speak of such things?

"Yes," his sister said, seeking with ready tact to cover his hesitation, "and the weavers themselves do not plan the pattern; they can see but little of its beauty—little of anything but the glancing whirl of their own machinery. It is a good parable, Denis, it is like 'peace wrought out of pain.'"

Jean looked up quickly. "Clumsy workmen spoil the pattern," she said.

"No, Jean," Mrs. Keipyer answered. "Hands, however ignorant, do not go wrong if they work in honest and humble obedience. 'The way-faring men, though fools, shall not err' in the Master's highway. It is the idle ones, the selfish, the perverse, who mar their web of life. But even they cannot hinder the great work of the Master Weaver, which sooner or later must spread in length and breadth to the greatness of the glory of the will of God. I think we ought to thank Him very truly if we are permitted to help the working out of this His will."

"You make service such an easy thing," Mr. Fraser said. "To me it seems like toiling in the dark, or like striving to empty the ocean with a spoon. How can we, in our short life, accomplish anything which makes visible impression on the great mass of evil against which we strive? I can manage my business, and see that my ships are well built and well found. I can order my household and keep my accounts. But once beyond this purely earthly selfish work, what can I do? Help the poor in London? My whole income would be a straw at which fifty thousand hands would snatch. Go, as you go, to teach the heathen? Well, if I did induce one blackamore to wear clothes instead of paint, and to eat bread instead of raw meat, I don't know that either he or I would necessarily be much the better for it. I am afraid I only see the tangle of which I spoke in spite of Denis's parable and your eloquent words about helping to weave out God's will."

She did not know how to answer him for a moment. Their standing-points differed widely. He, the busy shrewd man of the world; she, the simple-hearted servant, whose greatest ambition was to hear her Master's will, and do it. Would not any word of hers fall uncertainly, foolishly, on such ears as his?

But she spoke, nevertheless.

"Each workmen must take his own orders," she said. "No one else can interpret the Lord's message to him. There is work; there is a message for every human soul to whom God gives life, and those whose ears are open, hear Him, and those whose hearts are touched, love Him. Then what can they do but wait and work and watch? And His service is an easy thing, and His burden is light to those who look for His coming again."

Those four who heard her words were silent. Mr. Fraser thought of his prosperous life. Was it such as he should like to speak of when the Lord should come? Was any part of it the kind of tribute he could bring to God's feet as an offering meet for the Master? It is well to have faith, to trust in Christ's mercy, in His righteousness as a covering, but is this *all* His servants have to do? Nay, further, if a man be really His servant, will he not seek to serve?

Denis thought of the discontent which had lately embittered his heart because he was not born to riches, to those luxurious days of self-pleasing which riches can command. But how had he used that which *had* been intrusted to him? The youth and health and strength which in themselves were "a fortune." What should his service be to the God who had in this much been good to him?

Mildred Fayre leaned her head on her hand as she sat in the shadow behind Mr. Fraser's chair. Was it so hard after all to give up the pleasure of the presence of those she loved, to leave the greenness of the

English grass, the sweetness of the English flowers? She might love them still; and love them the better because they had been sanctified by being made "an offering to the Lord."

It was only Jean who looked straight before her with unsatisfied, almost angry eyes. Why was it that she could not hear a "message"? Was she unworthy to work or to watch? She would fain be a servant, but the Master seemed to have no need of her.

That night Mildred found one of the maids waiting in her chamber, a little red-haired lassie whom the Frasers had brought from Ard-corragh.

"Please, miss," said she, awkwardly, "will it be a kind thing you will do for me? I'd rather not be speaking of it to Mrs. Keipyer . . . it is a trifle of money I have to buy Bibles—maybe for the poor. For the Chinaman poor, that is, who'd never be thinking of getting such a thing for themselves. Or it might be helping to put up a kirk for them, or—"

Here the girl's powers of speech failed her. She thrust a small packet into Mildred's hand and hurried towards the door.

"Stop, Maggie!" Mildred cried. "How much have you got here? Ought you to spare all this from your wages?" said she, as she unfolded the little pile of shillings.

"Wage, miss? No, 'tis over and beyond wage. I send my spare wage home to mother, as I ought, in truth. But this is knitting-siller."

"Knitting-siller?"

"'Tis a custom I have of knitting, miss, and as England is a strange country, I haven't just much need to be talking and speering about when my work's done. So I aye knit hosen, miss, and maybe gloves. 'Tis only using up the tag-ends of time, so 'tis of no account at all. And I wish it was more, miss, I do. But if 'twill buy a Bible in that painted language, I shall be main glad."

She had heard of the "painted language" from Mrs. Keipyer. She had heard and read a good deal about China since she knew her dear Miss Mildred was going there. What could she do to help? She had only the "tag-ends of time." But her willing heart discovered a way by which she could at least buy one Bible which might teach some heathen soul about the Christians' God.

The Scotch girl's swift even knitting was well appreciated. She found no difficulty in getting orders for her "hosen," and the shillings she put into Mildred's hand were but the first instalment of the proceeds of her loving labour.

It is wonderful what capabilities lie in the "tag-ends" of time. Maggie Macfarren, from Ard-corragh, was treated in rather a condescending way by her fellow-servants at Craylands. She was rough and shy and awkward, they thought. It might be that they were right, but she had discovered a truth that they had missed; and the flash of her knitting-pins brought more honest pleasure to her, and more good to the "poor"—who are laid as a charge on us all—than the "talking and speering" of her companions, however merry that might have been.

And—so true is it that example is the best sort of preaching—Scotch Maggie made converts to her way of thinking before the year wore out. The "knitting-siller" from the Craylands servants' hall was in gold next time it was sent "to buy Bibles for Miss Mildred's scholars in China."

#### Men's and Women's C.M.S. Working Associations.

A "Working Men's Missionary Association" was formed in this parish of 350 inhabitants last May through one of the subscribers having read in the GLEANER of January and April, 1883, accounts of very successful "Men's Working Parties" in other parishes. The men met together, and with their clergyman's help, appointed officers and drew up a set of rules for their guidance. They agreed to give at least a shilling a year each to the C.M.S., or to contribute work of not less than that value. They proposed that a sale of their work should be held as soon as possible after harvest. They met once a quarter for business, but all the work is done at their own homes. A Women's Association was also formed about the same time on the same lines and with the same rules. The first sale was held on the 8th of November last. The men's work was set out at one end of the room, and the women's at the other. On the men's stall there were to be seen a peck of potatoes, a child's Windsor arm chair, a bookcase, a rolling-pin, a hoop and stick, framed pictures, a plate of apples, &c. On the women's stall, straw-plait, babies' clothes, and other useful articles of dress, &c. Considering that the scheme had been in operation only six months, and the season, the result was satisfactory. The contributions of the combined Associations amounted to £4 4s. 2d., of which £3 10s. 8d. was raised by the sale of work.

Chesham Bois, Bucks.

M. H. G. M.



VIEW OF LAHORE FROM THE FORT.

## THE CITY OF LAHORE.



LAHORE, the city which gives its name to Bishop French's diocese, is the capital of the Punjab, and has been so for hundreds of years. It was the seat of the Mogul Empire for a time, and of the Sikh kingdom which fought so desperately against the British in 1846-49. It, and the kingdom, and the Koh-i-noor diamond, were handed over to the Queen by the Maharajah Dhuleep Singh in 1849. It was there that Henry and John Lawrence, and Robert Montgomery, established that wonderful government which in a few years made the newly-conquered Punjab the most peaceful and prosperous province of India; and it was from there that John Lawrence directed the military movements which saved India in the days of the Mutiny.

Lahore has a population of 181,000 souls. It is a quaint old town with a dense mass of native buildings; but it has fine buildings in the great Moham-medan mosque, the tomb of the Maharajah Runjeet Singh, the palace of the Mogul emperors, &c. The European quarter is outside the city walls, and is called Anar-kali (see p. 59). Here are Government House, the Punjab University, the Mayo Hospital, the Lawrence Gardens, &c., &c. The missionary work at Lahore is noticed on another page.

## A MISSION HYMN.

**S**ING we our Mission Song,  
With voices glad and strong,  
A hopeful band;  
Christ's soldiers all are we,  
Let our endeavour be,  
To bear His victory  
Through ev'ry land.

Pray we for "good success;"  
Jesus delights to bless

His own who pray;  
Filled with His matchless might,  
Clothed in His armour bright,  
Fearless the foe we fight  
From day to day.

Work we with heart and soul,  
To spread from pole to pole  
God's Word of Truth;  
Faith blazoned on our shield,  
The world our battle-field,  
Trophies of grace to yield  
From age and youth.

Speak we in tones of cheer;  
Brothers and sisters dear  
Droop at our side;  
Feeling that all is well,  
May our brave bearing tell,  
True hearts can ne'er rebel  
Against their Guide.

Praise we the One in Three,  
Mysterious Trinity,  
The Three in One;  
On our poor efforts, Lord,  
Be Thy rich blessing poured,  
Till Righteousness hath soared  
Where sets no sun.

Jersey.

A. M. VIBERT.



## THE BISHOP OF LAHORE.



ON Monday, May 5th, the Anniversary Sermon of the Church Missionary Society at St. Bride's is to be preached by the Bishop of Lahore. We take the opportunity to present a portrait of him, and some notes on his diocese and its capital, and the missionary work done there; and the pictures in this number are all illustrative of Lahore.

Of the eighty-three preachers of the C.M.S. sermon, only

Bombay, Bishop Anderson of Rupert's Land, Bishop Ryan of Mauritius; but Dr. French will be the fourth who was distinctly a C.M.S. missionary.

Thomas Valpy French, Fellow of University College, Oxford, sailed for India in September, 1850, in company with E. C. Stuart, now Bishop of Waiapu. He founded St. John's College, Agra, and laboured there eight years. In 1861 he went out the second time, to establish a Mission in the Derajât, the long strip of country on the north-west frontier of India, lying between the Indus and the Afghan mountains. In 1869 he went out the



THE RIGHT REV. THOMAS VALPY FRENCH, FIRST BISHOP OF LAHORE.

three had previously served as missionaries. William Jowett, the first English University graduate who ever went out distinctly as a missionary, and who founded the "Mediterranean Mission" (now the Palestine and Egypt Missions) preached in 1821; John Tucker, of Madras, in 1848; and Joseph Fenn, of Travancore, in 1856. The names of others who laboured abroad in various capacities appear on the list—Claudius Buchanan, Daniel Corrie (afterwards Bishop of Madras), Bishop Wilson of Calcutta, the Rev. J. Harding (afterwards Bishop of Bombay), Bishop Carr of

third time, to set on foot the now well-known Divinity College at Lahore. All this was C.M.S. work, and he was contemplating a fourth enterprise in the Society's behalf when the offer was made to him of the newly-established Bishopric of Lahore. He was consecrated on December 21st, 1877, and left England for the fourth time early in the following year.

Dr. French has been a true missionary, and a true missionary bishop. When replying to the instructions of the C.M.S. Committee in 1861, before his second departure, he referred to a

tablet he had recently seen in Exeter Cathedral, bearing only the simple inscription in commemoration of some unknown worthy—"This man put his hand to the plough and never turned back." Long may it be before an epitaph has to be written upon the Bishop of Lahore; but when the time does come, those words would do. In his untiring labours, and the high standard of devotion which he has always set before himself, he has been an example to the whole missionary band. "Yet not I," he would be the first to say, "but the grace of God which was with me."

## THE STORY OF THE NEW ZEALAND MISSION.

### PART II.

#### V.—The Maories choose a Native King, why and how?



WHEN the Maoris, by the treaty which has been described in our January number for this year, gave up the sovereignty of their islands to Queen Victoria, it was in the idea that Britain's monarch would be able to do even more for them than Britain's missionaries, and would finish the work the others had begun. But they are naturally a shrewd and sensible race. As time went on, and the wiser and more liberal policy of former times was altered, they began to find out it was no longer *how much could be done for them* that was aimed at by some of the white men, but *how much could be got out of them*. In too many cases the only individuals who were well treated were those who had lands to sell, and they only while the bargains were going on; as soon as the sale was completed, they were forgotten and neglected. Nor were the natives only neglected: too often they were despised, openly treated with contempt. Some of the more reckless of the colonists openly expressed their wish to "polish off the black niggers." To give but one instance of the unreasoning, insufferable line of conduct frequently pursued. A soldier, without the slightest provocation, knocked down Hori Kingi, the head chief, and a firm supporter of the Government, merely because he was a Maori, and because some of the same race (but a different tribe), a hundred and thirty miles off, had killed a party of our men! Let us thank God that a very different spirit actuates the colonial population now. But under the circumstances of that day it is not surprising that the more enterprising and intelligent Maoris resolved to work out a plan of their own, for the maintenance of law and order, by establishing a government amongst themselves, and electing a king. It was not because they objected to our being their rulers, but in truth, because "though we reigned, we did not govern."

The first steps were taken by Matene to Whiwhi, of Otaki, and his allies, in 1853. Their ideas were unquestionably good. They proposed appointing a king over the central parts of the island, which were still purely Maori, by the consent of the different tribes, and setting up through him an authority to preserve their race, and watch over its interests. But those whom they consulted did not view the matter as they did. They refused in any way to act in independence of the Europeans, returning the characteristic answer, "This is our word to you. New Zealand is the house; the Europeans are the rafters on one side, the Maoris are the rafters on the other side; God is the ridgepole against which all lean; and the house is one."

The stone, however, which had once been set rolling could not so easily be stopped. In the next year, 1854, another grand meeting was convened, in a council-hall erected on purpose, which they called "the finishing of the matter"; there they formed a league for preserving native lands, and passed round a tomahawk to show all were agreed to put any to death who broke it. Another important gathering took place in 1856, under Te Heuheu, but it was reserved for our friend Tamahana, of Raparahau, whose remarkable history has already been nar-

rated, to be really the "King-maker." When first baptized, had declared that he would never engage in war again, and the long period of a quarter of a century he was pre-eminent man of peace, employing himself most earnestly in teaching countrymen the Gospel, and urging them, both by example and instruction, to adopt the habits of civilised life. He encouraged Europeans to live beside him, and proved himself one of the best friends.

It was the war raging at Taranaki, in the midst of an European settlement, without any step being taken by the authorities put an end to the deadly feud (although much blood was shed on both sides) which first induced him to come forward. He then came to the conclusion that European laws were for their own race only, and not for the Maori; therefore the natural result would be to set up a ruler and laws of their own. Very simple and forcible are the words of his arguments as we find them in his letters. For instance:—

"I say, oh, my friends, that the things of God are for us all. God does not make night and day for you only. No, summer and winter are for all; the rain and wind, food and life, are for us all. Were these things indeed made for you only? My friends, do you grudge us a king, if it were a name greater than that of God? If it were that God did permit it, then you would be right, and it would be given up; but not He who forbids, and while it is only our fellow-men who are against it, it will not be relinquished. Oh, friends, leave this king to stand upon his own place, and let it rest with our Maker whether we shall stand or fall."

Te Heuheu, the powerful chief of Taupo, joined with Tamahana, and the old chief Potatau was chosen king by general consent. Wisely chosen, for his rank, his famous victories as a warrior, his wisdom in council, eloquence in debate, and known sagacity. But he was very old, and was far himself from wishing for honour. "What can I do," he asked, "who am but a bag of bones?" However, he was formally installed in the royal palace at an assembly of some 2,000 people, who were thus addressed by Tamahana:—

"Listen to my words. As evils are existing amongst us; as God has said, 'Come ye to Me that are heavy laden, and I will lighten your burdens,' we have united this day to give the power into the hands of one man, as to give force to the laws of God and man amongst us. The birds of heaven are uniting and warbling their thoughts, the fishes in the sea are doing the like, the rivers and rivulets are running into one body, so we are uniting to give hands and feet to this man, that he may aid the oppressed, and wrench the sword out of the hands of them that are dark."

Many tribes gave in their adhesion to the authority of the new monarch, and all contributed to his support. A number of shrewd, intelligent men were his councillors, and framed the laws which they enforced in his name. Religion, love, and law, were their declared principles. "Maoris!" they exclaimed, "your former god was a man-eater, you have a different God now, the great God of heaven; therefore let war cease in New Zealand, let all the evils that may arise, great and small, be judged by the law. Here we rest till the evil spirit come to spoil our work."

It is mournful to have to relate that the evil spirit did come, and only too soon. One of their leading ideas was to prevent the sale of land. But, in the very nature of things, this had become impossible. Great as they were in spirit and in courage, the Maoris were few in number. They could not occupy and cultivate land equal in extent to Great Britain and Ireland, therefore thousands upon thousands of fair acres were simply lying waste, land of a nature to repay the labourer an hundred fold for industrious cultivation. The white men, possessing alike the will and power to make the most of it, were pouring in from Europe, in ever-increasing numbers, and by the laws of God's providence, in which He planned that man should "replenish the earth," they could not be kept out of it. This great fact does not clear our countrymen from blame as to the way in which the whole affair was carried on, but it explains



an element of weakness on the one side and strength on the other, which could not but affect the issue of the conflict.

The war, threatening on all sides, may be said to have actually begun March 4th, 1860, a Sabbath day. A contest at Taranaki between those willing to sell their lands and those otherwise minded, was succeeded by one at the Waitara. Captain Cracroft with 60 blue-jackets gallantly ran up to the pah, crying out, "Make a back!" One after the other vaulted on each others back, and again others on theirs, until they were level with the top of the fence, and then jumped down into the place. Before the astonished natives could recover from their surprise at this new expedient, the pah was taken, and twelve chiefs and sixty natives were killed. Sad to say that after the battle their civilised conquerors burned not only the houses but the mills of the inhabitants; and unable to carry off the large quantities of wheat which they found there stored up, they took it out and spread it upon the ground to be trampled under foot. But we must resume the story next month.

E. D.

### A THRILLING SCENE.



EAR to the old Mogul city of Agra, now famous only for the presence of that fairy-like structure, the Taj, there is a wild, weird-looking district of considerable extent, where "Sitla," the terrible goddess of small-pox, has her haunt. Here thousands of Hindus resort twice every week for the purpose of propitiating the favour of this dreaded foe. This they do by offerings of minute quantities of clarified butter, sweetmeats, and rice to the goddess, and liberal sums of money to her priests.

We paid our first visit to this place the other day. Being ignorant of the peril which lurks there in the shape of contagion from persons recovering from the disease, we went happily unconscious of the risk we ran. Turning off from the high-road, after a jolting journey across a country intersected and broken by low hills and ravines, we found ourselves near the spot where the *genius loci* is said to dwell. We approached with something very much like trepidation, expecting every moment some object of terror would rise into view. But none came. The temple erected for "Sitla's" abode was of the plainest description. It just served as a shelter for the idol, and that was all. Contrary to our expectations, there was nothing about it which could either terrify or charm. Like the houses of the natives themselves, it was small, bare-looking, and dirty.

And the idol itself—how despicably mean a figure it was! One of the filthy pariah dogs, which were barking around, would have made a much more fitting object of worship. Its height was about eighteen inches; the material, stone; the carving absurdly irregular and rough. We noticed that its nose had come to grief in some way, being completely broken off. On inquiry we learnt that the damage had been done by some whilom devotee, who, being disappointed at the unfavourable result of his offering and prayer, came back in a rage, and wreaked his vengeance upon the unoffending member of Sitla's face.

So far all was commonplace, and what may always be seen at any of the centres of Hindu worship. But look around at the seething mass of living souls, all intent on securing an immunity from the ravages of their raging foe. Who can behold the scene without feeling as He did, who, on seeing a much more enlightened throng, "was moved with compassion." Many have travelled on foot a distance of fifty miles. Others are from the adjacent city. All classes are there, from the English-educated babu to the most illiterate country labourer.

Standing before the noseless god is a boy bridegroom, his bride of eight years' old supporting the skirt of her liege lord's garment. Their desire is for Sitla's blessing upon their recent union. Close by is a grateful father presenting his thankoffering of a young goat for the recovery of his child, who, as he lies weak and trembling in his parent's arms, still exhibits ugly marks of the demon's recent wrath. Outside the temple door there waits a man whose speech betrays his education. He doesn't believe in the "nonsense" going on; but his family do, and they are inside making their obeisance to the cruel goddess.

But do not let us confine our attention to things immediately near. Suppose we mount that stone, and look at what is going on beyond. And what a magnificent *tout ensemble* we get! Strong men, weak women, little children, all eagerly pressing, offering in hand, to the front; the brilliant colouring of their dresses, dusky faces, many of them terribly

scarred; the priests at their work of blessing and receiving fees; water-men pouring out libations; the waving of lambs before the idol; the majestic forms of camels passing by; the fantastic garb of numerous fakirs; and last, though surely not least, the missionary of the Cross proclaiming aloud the never-failing skill of "the Great Physician"; these, and a thousand other objects, all crowd in upon the eye at once, and well-nigh distract the feeling heart by their sad, sad significance.

This extraordinary fame of Sitla has attracted the presence of other gods, each of which is said to cure its own particular disease. Thus we saw near the temple of the goddess of small-pox, the god of sore eyes, and a little further on the goddess of cough. There was also a divinity whose special sphere was the well, and another who had the power of casting out evil spirits. One holy man showed us a charm he possessed for the cure of boils, and some sacred beads, the counting of which, he assured us, was good for pains in teething.

On leaving the scene, more than one solemn thought impressed us. One was—how steeped in error these poor people are, and what a strong hold Hinduism has upon them! Men talk of practical religion as if it did not exist. Why, the religion of the Ved runs in the very blood of its worshippers. It presides over their birth, rules their entire life, and maintains its despotic supremacy even after death. Would to God Christians were so permeated by their religion!

Another thought was—how little perceptible progress the Gospel has made in this land! True, Christian ideas are spreading, and will doubtless ultimately prevail; but judging from such popular movements as the one just described, the mass of the people seems unchanged.

Our last thought was a cheering one. It was this—the *heaven is at work, and though it has not yet gone deep below the surface, it will sooner or later reach the centre.*

AGRA.

HENRY LEWIS.

### CORRESPONDENCE.

#### Sunday School Missionary Boxes.

DEAR SIR,—I have for some years been Secretary of a local C.M.S. Auxiliary. During the past year it occurred to me that the money collected in the Missionary boxes in our Sunday-school, and which is taken out every Sunday for safety, might be deposited in the Post Office Savings Bank, and some little addition thereby made to the sum collected, and at the same time the safety of the money be ensured. The amount collected during the last year amounted to a little over £15, and this has realised 8s. 6d. as interest. Now the practice in most schools is, I believe, to open the boxes once in six or twelve months, and it seems to me that there is a great risk of having the money stolen. I believe there have been instances in some schools where the boxes have been broken open; but even where there is no risk, the money lies dormant for several months. If the treasurers of Sunday-schools or the local secretaries generally were to adopt my plan, I think a very considerable sum would be gained annually.

L. A. J.

#### "He hath done what he could."

DEAR SIR,—Your readers may be pleased to hear of a little incident I witnessed after a C.M.S. lecture here on March 5th by the Rev. E. N. Hodges, Principal of the Noble High School, Masulipatam. We had a full room, composed for the most part of the poorer class. After a collection had been made and the people dispersed, a poor man came back holding in his open hand three halfpence, saying he was in a hurry when he first came to the meeting, so had brought that then. He had been home and returned. I knew the man to be considerably deaf and poor, so did he not show that he was interested in what he had heard, and that he desired to give what he could to the Society?

L. W. J.

Ratcliffe-Culey.

#### Penny Subscriptions.

SIR,—As a lady obtained a farthing weekly for the C.M.S. from the poor women who attended her mothers' meetings. I am induced to relate to you how successful I was in my district, and perhaps other lady visitors may be encouraged to do the same. It is six years since I was asked by a clergyman's widow to take a collecting card, and solicit monthly subscribers of sixpence. I obtained only two, but I decided to state the subject to my district poor, and ask for a penny weekly. They were interested, and willing to give. At the end of the year I had above a pound, and my successor now sends in between 30s. and 40s. yearly. Ill-health compelled me to retire from my district work, but my friend not only obtains subscribers but readers of the missionary papers she lends. If others would do likewise, again the "mickle would make the muckle."—I am, yours &c.,

March, 1884.

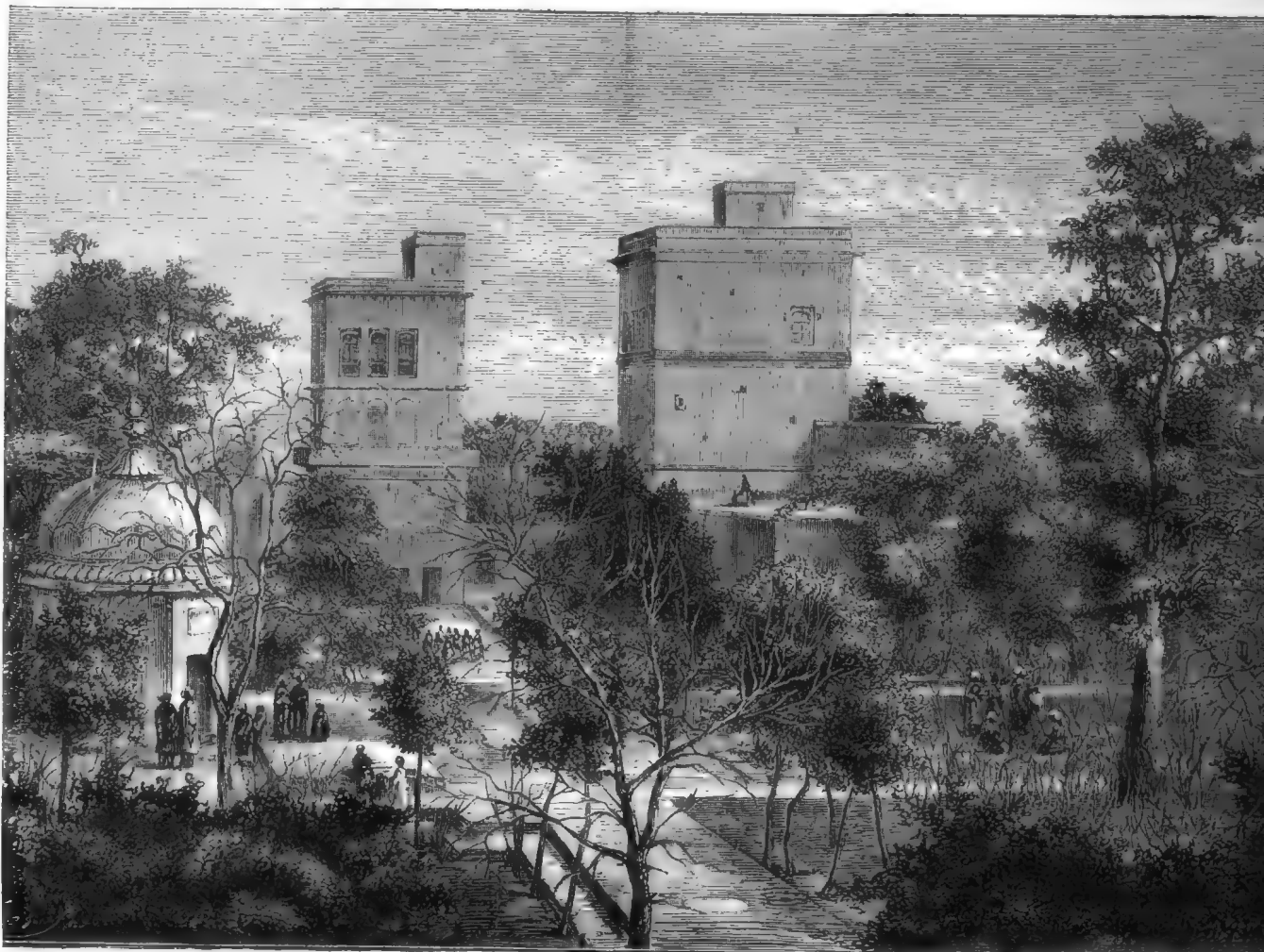
A READER OF THE GLEANER.

#### Missionary Eggs.

DEAR SIR,—Some of your readers will perhaps be interested to hear of a little plan adopted by two or three families in this neighbourhood. All the eggs laid on Sunday are considered missionary eggs, and sold for the cause. The cook was much pleased to be able to announce yesterday that ten eggs had been laid. If this plan were more generally adopted, would not the Society's funds be considerably increased and the owners' interest quickened?

February, 1884.

A WARM FRIEND OF THE C.M.S.



GARDENS OF THE LAHORE DIVINITY COLLEGE.

## ILLUSTRATIONS OF JAPANESE CREDULITY.

BY THE REV. G. H. POLE, OSAKA.

## II.



THE following paragraph, from a Hong Kong paper, is a good illustration of a superstition which is very common both among Chinese and Japanese—viz., that animals, such as foxes, badgers, rats, &c., are semi-divine creatures, which have the power of transforming themselves into human beings when it suits their purpose to do so:—

"During part of last night and the forenoon of to-day intense excitement prevailed among many portions of the native community, owing to the report that a big rat had carried off a child of some twelve years of age, but had been arrested by the police, and was now at the Station.

"To this point, therefore, the Chinese flocked this morning in an aggregate which must have been some thousands strong, a continuous stream pouring in and out, all wishing to see this terrible rat. The wildest rumours were spread about it, its weight being confidently asserted to be some 60 catties (? 75 or 80 lbs.) All explanations on the part of the officials were useless, and the magistrate (Mr. Wodehouse) had to address the crowd, telling them that no such animal had been brought there.

"The solution of the riddle was that a woman known amongst her friends as 'the big, or head rat,' or the 'rat fairy,' had been arrested for kidnapping a child.

"The populace, however, seemed slow to believe this version of it, and the rumour spread abroad that the rat had the power to transform itself into a woman; and that, while in this shape, the magistrate had affixed upon it his official stamp, which, as it renders all things unalterable, had prevented the rat from changing into its old shape again for evermore."

It is deplorable that so many millions of really, in some respects,

sensible people, should be so easily carried away by such absurd fancies, and surely nothing can be more effectual in eradicating them than simple teaching of the one true God and Jesus Christ.

## A Bright Example.

WE have received the following letter from a warm friend and fellow missionary of the Society. For obvious reasons we suppress names.

But the facts are striking, and should encourage God's workers:—

"The last day 'J. S.' spent with his parents, ere he said farewell to them for leave for India, he was visited by numbers of his friends, among whom were some members of my Young Men's Bible Class and members of the Young Men's Christian Association. One of the latter is in many respects a remarkable character; he first came under my notice about three years after having met with a terrible accident at the pits, which caused amputation of both his legs. This man (about twenty-eight years of age) had an iron will, great courage, and a thoughtful mind. Before his accident he had saved up about £5 or £6; finding that he could not get any work from one, he bought an old pony with the amount in hand, hired a cart, and took leading coal. With his horse and cart he worked hard, made a little money, bought the cart, and then after a while bought a second horse and cart, and now on a very fair way of getting on comfortably in the world. But what is more cheering is the fact that he is also a true child of God, fearless and devoted for Christ; a regular communicant; and one who at our weekly offertory church always gives a shilling; a regular member of my Bible Class and Young Men's Christian Association. This dear young fellow went to see me to say good-bye to him, and in shaking hands placed half-a-sovereign into my hands. J. S. refused to receive the amount, but my friend begged and entreated him to keep it. If my work in this place were to end here, I would be thankful for this one token of the Lord's blessing on my unworthy and feeble efforts to win souls for Jesus.

"As I now and then see very telling facts in the C.M. GLEANER, I thought that this one might be of some use to you. I have some more like J. S. preparing and ripening for Mission work abroad."



## THE LAHORE DIVINITY COLLEGE.

**I**N the 21st of November, 1870, the Church Missionary Society's Theological College for the Punjab and North India was opened at Lahore, under the name of St. John's Divinity School. It had been planned by the Society's experienced missionary, the Rev. T. V. (now Bishop) French, and he went out to found it, accompanied by the Rev. J. W. Knott, Fellow of Brasenose College, Oxford. Mr. Knott, however, was not spared to see the work begun. Mr. French continued Principal till 1874, when ill-health compelled him to return home. He was succeeded by the Rev. W. Hooper, of Wadham College, Oxford, who is now Principal of another C.M.S. Divinity College at Allahabad. The Rev. F. A. P. Shirreff, of Queen's College, Oxford, became Principal in 1879, and still holds the office. During his recent absence in England, the Rev. H. U. Weitbrecht, Ph.D., of the University of Tübingen, was Acting Principal; and at different times the Revs. R. Clark, R. Bateman, T. R. Wade, and G. M. Gordon have assisted in the work. A large number of Native agents have been trained in the College during the past thirteen years, and are now labouring as evangelists, pastors, and teachers in various parts of North India. Fourteen have been ordained. One of these, the Rev. Dina Nath, is now a tutor in the College, and lectures on Greek, Hebrew, and theology.

The College Chapel, represented in the annexed picture, was erected with a sum of money left for the purpose by the late Rev. G. M. Gordon, together with some gifts in memory of him by friends in England. It was opened by the Bishop of Lahore in February, 1883. The pictures on pages 51 and 53 represent the College itself and the College gardens. The two old towers seen in the view of the gardens are occupied by some of the students and their families.

The group on page 50 was photographed last year during Mr. Shirreff's absence. In the centre is the Rev. H. U. Weitbrecht, Acting Principal, sitting on his left is Mrs. Weitbrecht, and on his right the Rev. C. Merk, who was helping at the time. Between and behind the two missionaries is the Rev. Dina Nath, Native tutor. Behind Mrs. Weitbrecht is the Rev. Thomas Edwards, a Native student though bearing an English name, now C.M.S. pastor at Simla. On his left, with a white beard, is the Rev. Malik Ishaq, now in connection with the C.M.S. Beluch Mission at Dera Ghazi Khan.

A fuller account of the College and its history appeared in the GLEANER of August, 1875.

## THE CHURCH IN LAHORE.

**A**S mentioned on another page, the European quarter of Lahore, outside the city walls, is called Anarkali. This name, which signifies "the blossom of the pomegranate," is that of a dancing-girl, who was in the harem of one of the former rulers of the Punjab. The king's son fell in love with her, and the incensed father is said to have buried her alive. Over her tomb the son erected a mosque; and that mosque is now used as the English church, and is therefore the "cathedral" of the Diocese of Lahore (see picture). No wonder Bishop French, who is not at all the man to prefer bricks and mortar to living souls, desires to erect a more suitable building as the mother church of the diocese.

The Mission to the natives of the city of Lahore is that of the American



LAHORE DIVINITY COLLEGE CHAPEL.



THE MOSQUE AT LAHORE, USED AS THE PRINCIPAL ENGLISH CHURCH.

Presbyterians referred to on another page; but a good many Native Christians belonging to the Church of England come from other parts to the capital, and for them a Native pastor was provided by the C.M.S. in 1867 at the request of the American brethren themselves. The first pastor was the Rev. J. Kadshu; but he is now dead, and the Rev. Yakub Ali ministers to the congregation, which comprises about 250 souls. A suitable church for them in Anarkali has been built by the Rev. H. U. Weitbrecht.

## THE MONTH.



As already announced, the C.M.S. Annual Sermon will be preached at St. Bride's on Monday evening, May 5th, by the Bishop of Lahore. At the Annual Meeting on Tuesday, the Earl of Chichester will preside, and the list of speakers will include the Archbishop of York, the Lord Mayor, and Archdeacon Bardsley. The Bishop of Liverpool will preside in the evening, and the Rev. W. Allan will speak on Palestine. The missionary speakers are not finally appointed as we write, but among them will probably be the Rev. W. R. Blackett, the Rev. J. Hannington, the Rev. H. Maundrell, the Rev. G. Shirt, and (if he arrives in time) Archdeacon Henry Johnson. At the Clerical Breakfast, Canon Brooke, Rector of Bath, will give the address; and at Mr. Wigram's Breakfast to the Hon. District Secretaries, Canon Allan Smith, of Nottingham.

It is not usual to reveal the financial results of the Society's year before the May Anniversary; and writing as we do before Easter, we do not yet know the exact figures to be presented, as the country accounts, which pour in on the last few days of March, take some time to analyse. But we hope that the advance of £10,000 in the ordinary income reported last year has been maintained, though there has been no further increase; while the expenditure has advanced by several thousand pounds, and has drawn heavily on the reserve funds, notwithstanding the Committee's constant refusal of all kinds of applications from the Mission field. Friends must be up and doing if the Missions are to be maintained.

THE following C.M.S. Missionaries have lately arrived in England:—The Bishop of Travancore and Cochin; the Rev. T. P. Hughes, from Peshawar; the Rev. W. R. Blackett, from Calcutta; the Rev. A. T. Fisher, from Amritsar; the Rev. W. E. Taylor, from Frere Town; the Rev. R. J. Bell, from Agra; the Rev. J. H. Sedgwick, from Mid-China. The following are expected as we write, and some of them will probably have arrived before these lines appear:—The Revs. H. Maundrell and P. K. Fyson, from Japan; the Rev. A. Mann, from Lagos; Archdeacon Henry Johnson, from the Niger; the Rev. Chalil Jamal, from Palestine; the Rev. J. A. Alley, from Sierra Leone; Miss Ellwanger, from Agra; the Rev. H. J. Schaffter, from Tinnevely; the Rev. W. E. Rowlands, from Ceylon; the Rev. R. W. Stewart, from Fuh-Chow; the Rev. T. Carss, from Bombay.

THE C.M.S. Committee, on April 1st, received Professor Theodore Christlieb of Bonn, the author of that admirable little book, *Foreign Missions of Protestantism*. He is son-in-law of the well-known former C.M.S. missionary in Bengal, J. J. Weitbrecht, and brother-in-law of the Rev. H. U. Weitbrecht of the Punjab Mission. Dr. Christlieb gave an interesting account of the religious condition of Germany, to which country the Church of England owes all its earlier missionaries.

On February 24th, at Ellore, one of the stations of the Telugu Mission, South India, the Bishop of Madras ordained three Native Telugu agents who had been prepared by the Rev. F. N. Alexander and the Rev. J. E. Padfield. They are the first of the low-caste people called Malas, who form the bulk of the converts in that Mission to be admitted to holy orders; the other clergymen there being high-caste men. Their names are the Rev. Kandawalli Peter, the Rev. Domatoli Stephen, and the Rev. Marumudi David.

THE Rev. H. P. Parker, Secretary of the C.M.S. North India Mission, has been visiting South India in company with the Revs. Piari Mohan Rudra and W. Seetal, Native clergymen at Burdwan and Lucknow. The congregations in the North are much scattered, and there is nothing like the large Christian community of Tinnevely, with its 100,000 souls in an area the size of Yorkshire; and the two Native brethren were much refreshed and encouraged by the sight of such congregations as gather in the spacious churches at Palamcotta, Meengnanaparam, &c.

THE Government have appointed a resident Vice-Consul at Mombasa, Captain Gissing. He arrived in January, and has already shown a cordial interest in the C.M.S. Mission at Frere Town. The fortnightly mail steamers between Aden and Zanzibar now call at Mombasa, which is thus becoming an important trading port. The missionaries fear that one

result will be a large importation of spirits, and all the inevitable consequent evils; but the Vice-Consul has promised to do his best to prevent them.

THE S.P.C.K. has granted £50 to Archdeacon Henry Johnson of Upper Niger, to set up a printing press at Lokoja. He has been actively engaged in translations into the Igbara, Igara, Nupe, and Ibo languages.

THE Native Christian community at Abeokuta, West Africa, comprising some 2,300 souls, have elected a new Balogun, i.e., head war-chief and representative in the council of chiefs, in the room of John Okun who died in 1882 (see GLEANER, January, 1883). The choice has fallen upon Josiah Olumide, of Oshiele village. The Rev. J. B. Wood writes: "He is good and sensible, and the best man for the post."

THE Rev. A. T. Fisher, late Principal of the C.M.S. High School, Amritsar, tells an interesting fact regarding the feeling of education among Hindus towards Christian Missions. At the last public examination of the School a Hindu pleader (not a Christian) asked leave to speak, then said that Mission schools were "the quinine for the cure of Indian fever." He called upon his fellow-countrymen present to give up idolatry and superstition, and ended by presenting twenty rupees to the best Hindu scholar.

THE "Mission to Lepers in India," a society having its headquarters in Dublin (Treasurer, Mr. G. S. Eves, 18, Burlington Road, Dublin), has generously made a grant of £50 to Dr. A. Neve, of the C.M.S. Mission in Kashmir, for the expenses of his hospital, many lepers being among the patients.

A CASTE girls' school of some fifty children, in Masulipatam, started by the Natives as a non-Christian school some ten years ago, has been handed over by its managers to our Native missionary, the Rev. Manoj Ratnam, to be henceforth carried on as a Mission school.

FOLLOWING the example of Islington, fourteen Church Sunday-schools in Lambeth, Brixton, Clapham, &c., had simultaneous missionary addresses on Sunday, March 30th, in connection with the C.M.S. Lay Workers' Union for London. Eighteen laymen gave addresses.

A NEW monthly magazine in connection with Zenana work in India has been started. It is called *Indian Jewels*, and is the organ of the "Helping Hands Zenana Association," a society of young ladies auxiliary to the Indian Female Normal School and Instruction Society. The number is very good and attractive. The *Indian Female Evangelist*, issued by the L.F.N.S. & I.S., *India's Women*, by the Church of England Zenana Society, and the *Female Missionary Intelligencer*, by the Society for Promoting Female Education Society, are all worth reading, and doing a great work in interesting the Christian ladies of England in their sisters in the Far East. The last-named is published by Shaw; the others by Nisbet.

THE Rev. W. Allan, Vicar of St. James's, Bermondsey, an active member of the C.M.S. Committee, whose visit to the C.M.S. Mission in Palestine was noticed in last year's GLEANER, is preaching and publishing a course of sermons on the Holy Land. They can be had from D. Quarterman, 128, Jamaica Road, S.E., price 2s. for 16 numbers, free. Those we have seen are admirable.

THE GLEANER Examination for 1884 will be held (D.V.) on Tuesday, January 13th, 1885. The conditions will be as before, and we republish them shortly. We wish our friends to know that even a stranger candidate can be examined at any place, provided some friend will read the Question paper and see to the rules being observed. There is no need to make a journey to a local centre.

JUST as we go to press, letters reach us from U-Ganda; the latest is of November 5th. Mr. O'Flaherty was not in good health, and was unable to proceed to Ntebbe, a port on the Lake. He writes that six more baptisms have taken place, the most important, as regards probable influence, being that of a daughter of King Mtesa, who has shown great intelligence and devotion in the course of her preparation. The Sacrament of the Lord's Supper had been administered to some of the newly baptized. The baptismal roll now numbers thirty adults (three of whom have children) and four children.



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## VI.

"And He said unto them, Where is your faith?—Luke viii. 25. (See Matt. viii. 26; Mark iv. 39.)



CALM sea, a quiet sky, and a boat speeding on pleasantly towards "the other side." What a contrast to the wild storm which, but a few moments before, had swept over the lake! No wonder that in those who seem to have accompanied the Lord Jesus and His disciples on their voyage (Mark iv. 36), the terror inspired by the tempest was changed for deep awe before the power that could thus control the winds and waves (ver. 25; Matt. viii. 27; Mark iv. 40). But what must have been the feelings of the disciples themselves? Must there not have been a shade of regret and shame mingled with the gladness at their deliverance—regret that they should have shown so little trust in their mighty Master and Friend?

For in the words of the Lord Jesus there is a gentle rebuke. The "O ye of little faith" seems to have been His first utterance when awakened by His trembling followers. And when peace again reigned over earth and sky, He asked further, "How is it that ye have no faith?" and "Where is your faith?" For they had faith. They had not seen in the Lord Jesus a mere wonder-worker, a marvellous teacher. They believed in Him as sent from God. They believed so far as to accept Him for their Master, to place themselves under His directions, to give up all for Him. And they had been admitted into close intimacy with Him, sharing His daily toil (Mark iii. 20), and learning from

Him things which were not revealed unto the multitude (Mark iv. 34). Thus believing, thus knowing Him, they should have trusted Him.

Faith, we know, is a spiritual grasp of something actually set before us, and brought within our reach, even, so to speak, into our very hand. Where there is nothing to grasp, faith cannot be exercised. Now what was there for the faith of the disciples to grasp? There was the Person of their Master. True, they knew Him not yet in the way they did later, as their Lord and their God. But they knew Him as the Chosen of the Father, as Him in whom the Father was well pleased. Should they have trembled in such company? There was the power of their Master. They had seen it put forth over sickness, disease, and infirmity; they had seen it supreme over the powers of the other world (Mark iii. 11). There was the love of their Master. Had He not lately said of them, "Behold My mother and My brethren!" (Mark iii. 34.) Would He calmly leave them to perish? And there was the word of their Master. He had said, "Let us go over unto the other side." Could they be stopped short of that goal?

But though there was all this to grasp, faith failed. Like a weapon lain by and grown rusty, or a tool mislaid, it was not ready when called for. The roaring of the winds and waves seem to have paralysed it. And while there was the Person, the power, the love, the word of their Master all ready for their grasp, that their hearts might be strong and calm, they could hardly put forth a feeble finger wherewith to touch these blessed realities.

And was not the Master grieved? How do we feel if our love, our power, our very selves, are placed at the disposal of some one in whom we are deeply interested, and yet they are passed over as if they had no existence? And what is more pleasing, more delightful to the heart, than the confidence of those for whom we care?

Must we not all wish that in times of trouble we had trusted the Master more? Then let us trust Him for the future—trust Him for ourselves personally, and trust Him for the great work of gathering in His scattered sheep. "Them also I must bring," He said. His word is pledged that the labour of those who start for "the other side" to seek the lost ones shall not be in vain. His love is pledged: "He shall see of the travail of his soul." His power is pledged: "All power is given unto Me in heaven and on earth; go ye, therefore." And His Person is pledged: "Lo, I am with you always, even unto the end of the world."

SARAH GERALDINA STOCK.

## THE SOCIETY'S ANNIVERSARY.



O many times now has the Anniversary of the Church Missionary Society been described in these pages, that all our regular readers must fully understand what the proceedings are; and having very little space this year, we need only notice briefly two or three points of interest.

Of the Bishop of Lahore, who preached at St. Bride's, we said a good deal last month. His sermon was like himself, full of saintly fervour and of high and unworldly thoughts; so much so, indeed, that many minds could not entirely grasp it at the time—but it will be understood and admired when it is read. The presence for the first time of the Archbishop of Canterbury, not in a private capacity as previous Archbishops have sometimes attended, but officially, wearing his robes and attended by his chaplain, was an interesting event. His Grace received the



TAMAHANA PERSUADING THE MAORI TRIBES TO MAKE PEACE. (See Footnote on p. 63.)

collection at the end of the service, and then offered the concluding prayer and pronounced the benediction. Mrs. Benson was also present; and both expressed themselves as greatly struck by the solemnity and heartiness of the service.

The throngs at Exeter Hall on the Tuesday, morning and evening, were as great as ever. The venerable President, the Earl of Chichester, was in the chair as usual in the morning. The Archbishop of York spoke weightily at the beginning, and Archdeacon Bardsley at the end. Capt. East, R.N., bore warm testimony to the excellence of the Missions he had visited in Africa, China, and Japan. Two missionaries made admirable speeches, Mr. Blackett of Calcutta and Mr. Hughes of Peshawar. But the two addresses of special interest were those of Canon Hoare and the Rev. Chalil Jamal. Canon Hoare, who took the Lord Mayor's place at a few minutes' notice, spoke with wonderful eloquence and power. After defending the Committee from some recent criticisms, he referred to General Gordon, and evoked a storm of cheering by asking if all England was not "ashamed" at that great man being left alone; but then he suddenly turned round, and thrust home the application upon the audience: "You," he said in effect, "are doing the same thing: are you going to leave *them* alone?" Mr. Jamal is the Native pastor at Salt in Palestine,\* now on a visit to England; and he deeply interested the meeting by his touching accounts of the humble Christians of his flock.

In the evening the Bishop of Liverpool presided, and made

\* See Miss Tristram's account of him, *GLEANER*, May, 1882; also his portrait, *GLEANER*, April, 1879.

one of his most rousing speeches. The other speakers were Editorial Secretary of the Society; two missionaries, the Rev. G. Shirt, from Sindh, and the Rev. J. Hannington, from Central Africa; and the Rev. W. Allan, Vicar of St. James's, Bermondsbury, whose speech we wish we could insert in full, not only because it was extremely able and interesting, but because Mr. Allan is one of the best friends the Society, and the *GLEANER* in particular, has ever had. In half an hour he told more about missionary work in Palestine than most men could tell in two or three hours.

Besides these large gatherings there are two C.M.S. breakfast meetings, at which, this year, Canon Brooke, of Bath, delivered an impressive address. The other is given by Mr. Wigram, Secretary of the Committee and the Hon. District Secretaries from all parts of the country. Some three hundred of the Society's most influential friends and workers sat down this year in the great hall of Cannon Street Hotel. A valuable paper on the Society's great object and the ways of helping it was read by Canon Allan Smith, of Nottingham; and, in the conference which followed, several short and practical speeches were made, notably by the Revs. E. H. Bickersteth, J. B. Whiting, E. Lombe, C. F. Childe, and the Bishops of Saskatchewan and Gloucester and Bristol.


Space fails, and we must conclude by saying that the result of which the Committee have put at the head of the Annual Report this year was abundantly confirmed and illustrated during this happy Anniversary Week: "His merciful kindness is ever manifest and more towards us, and the truth of the Lord endureth forever."



## THE STORY OF THE NEW ZEALAND MISSION.

### PART II.

#### VI.—Incidents of the Second War.

 HE causes which led to the second grievous and protracted war between our troops and the natives were pointed out in our last number. It is neither possible nor desirable to attempt a complete history of its course in these pages, but the narration of some of the more interesting facts and occurrences will enable our readers to form some general idea of its leading features.

July 13th, 1863, General Cameron took the field with a force powerful enough to have crushed an Indian mutiny; but the character of the Hindoos and Maori differs widely, and the latter conceived they were fighting for the very existence of their nationality—a nationality which they were determined only to resign with their last breath. At all points they presented a bold front to their invaders; with inferior numbers, and far inferior means, they disputed their progress step by step. At Rangiriri they constructed fortifications with so much care and skill as to excite the admiration of our engineers, but although protected from assaults by land, having the river in front and the lake Waikari behind, they had not calculated upon the approach this allowed to the British gunboats, who attacked them on both sides, and our men achieved a partial success in consequence, though they could not overthrow the inner line of fortifications. Four times British redcoats attacked with the utmost gallantry, and as often were driven back discomfited. As the day was closing, the General requested the help of a strong party of sailors from the ships to assist in storming the works; they rushed to the attack with the greatest impetuosity, in the face of a heavy and continuous fire, but they were repulsed, their leaders meeting their death upon the field. General Cameron exposed himself repeatedly, and would certainly have been killed, but, filled with admiration of his bravery, the Maori exclaimed, "Don't shoot him, he is a brave man!" The struggle continued through the night, when the British having entirely surrounded the last redoubt, the New Zealanders saw that there was no chance for them, and hoisted a flag of truce at daybreak. Instantly the firing ceased, soldiers and sailors were admitted inside the bulwarks, and the deadly opponents were to be seen shaking hands in all directions in cordial appreciation of each other's heroism.

Nearly two years elapsed in a series of less important engagements, in which the little band of Maoris remained unconquered and undismayed by their successive reverses. The next great stand took place at Orakau, the last post of defence remaining to the Waikatoes in their once powerful district. So reduced were



TAMAHANA, THE KING MAKER. (See Footnote.)

they, that none but men desperate in their bravery would have dreamed of holding out. For three nights and two days they had no water, and for food, only a scanty supply of dried berries and corn. Against this small party of half-starved savages, over a thousand men were brought up for the attack; but they were repulsed three times in succession. The artillery were equally unsuccessful, and further reinforcements of five hundred men were called up; yet at midnight the native warriors sallied out and made an effectual sortie. General Cameron now arrived on the scene, and surrounded the pah so completely that escape was impossible. When all was completed for the final attack, anxious to spare the lives of so brave a foe, Cameron sent a message to them, saying, "Friends, hear the word of the General: cease your fighting, you will be taken care of and your lives spared; we have seen your courage, let the fighting stop." The answer given was, "Friends, this is the reply of the Maori, we

The pictures on this and the opposite page are illustrative rather of previous chapters than the present one. Reference should be made to the chapters in the GLEANER for November and December of last year, and in May of this year, in which the marvellous history of Tamahana is given at length.



shall fight on, *ake, ake, ake*, for ever, for ever, for ever." "If you are determined to die," answered Cameron, "give up your women and children and we will take care of them." "Who is it," they replied, "that is to die? Wait a little, our women also fight." Cameron urged a further answer, and they repeated, "Enough, this *ake, ake, ake*, is our last word, we shall fight on for ever." It is impossible not to be reminded of the noble defence maintained by our own countrymen at Lucknow. The fight was resumed, rush after rush was made by the British at the enemy's works, but with the same result—they were repulsed with the loss of half their number. But the end of the sap was now within two yards of the Maoris' trench, their ammunition was all exhausted, and they decided upon a retreat. The chief, Arama, standing in the midst of his followers, said, "Let us pray," taking out his Prayer-book. All, regarding themselves as dead men, knelt around him while he read a few suitable prayers for Divine protection. Folding up his book in a new shawl which he girt around him, he then bid them follow, and pointing to a spot guarded by the 40th, he said, "Let us make a rush by that place and die fighting by the hands of brave men." Led by this native hero, they did *not* fall however, but passing this line safely, they were taken prisoners by the one beyond. Their gallantry met with the treatment it deserved; not a single thing was taken from them by the soldiers, not even Arama's new shawl, but pipes, tobacco, and good food were given them. One hundred and twenty were killed in their flight, of whom twelve were women.

A skirmish which took place at Te Ahuahu, fatal to the British officer involved in it, named Captain Lloyd, resulted indirectly in the singular movement called Hauhausm. Lloyd was surprised by a party of natives while destroying fields of maize, and fell wounded in several places. His head was cut off and embalmed after the native fashion (by saturating it with the pyroligneous acid of wood) by a lunatic named Matena, who, though mad enough on some points, on others was sufficiently shrewd to make his countrymen believe this fragment of a mummy was an oracle, which would give answers to all questions put to it, reveal the plans of their enemies, and make them acquainted with the wisdom of Europeans. This new faith received the name of Hauhaus, from the resemblance of the noise made in their devotions by its disciples, to the barking of dogs. Their creed was a strange mixture of popery and heathenism, in which the Virgin Mary,\* St. Peter, and the angel Gabriel figured by turns; but one of its leading doctrines was that they must burn their Bibles and turn off their teachers. It spread amongst the Maori with marvellous rapidity, and soon threw the movement for rallying round a native monarch into the shade. He was found to be unable to deliver them, but their Hauhaus leaders professed unlimited powers for accomplishing everything they could desire.

The "head" being carried by its votaries to Pipiriki, brought the life of our Church missionary catechist stationed there into imminent peril. He was first plundered and then threatened with instant death, and after passing two nights in hourly expectation of being murdered, escaped by the skilful and effectual help of Hori Patene, a young chief, whose own father had perished in the war. Hori got the catechist, his wife, and young family safely into their canoe, and saw them happily started for their flight. A mandate was presently issued by the loyal natives that all the Hauhaus were to be captured and put in prison. There was a sharp struggle, in which the fanatics were signally defeated, and Matena, their prophet, was slain. He succeeded in swimming safely across the river, but was killed while trying to climb up the steep bank on the other side.

\* This may require explanation. The Romish priests labouring amongst them had told them that the French did not covet their lands like the English, and had thus won favour with them for their objects of devotion.

The superintendent of the province no sooner heard of victory than he went to express his admiration of the courage and devotion of our native allies. He properly looked upon them as the preservers of the district, gave them arms, ammunition, and rations, and treated them as they deserved.

Gradually, but slowly, General Cameron advanced along the coast, planting camps or military stations at different places. He proceeded. Waingongoro was the farthest point he reached. The opposition he met with, and the character of the fighting which he and his troops had to engage, may be gathered from the facts already given. At Kakaramaea, on the Patea, a party of not more than a hundred natives, including several women, actually made a stand, *in the open plain*, against the General at the head of an army of eight hundred soldiers! Thirty of the poor creatures perished before they gave in.

Of the terrible injuries inflicted by the Hauhaus upon the Missionary band, we must reserve further details till next month.

E. D.

## WHAT THE M'GANDA CONVERT SAID.

One of the converts in U-Ganda, who has been receiving instruction from Mr. O'Flaherty, one day expressed himself in the following beautiful words:—"I am like a man travelling in a mountainous country. He climbs and passes ridge after ridge with pleasure. But as he surmounts one ridge before him to the heights beyond, each one loftier than those he has passed, and he becomes impatient, and wonders to himself if he ever surmount the last. But there is one great difference. The traveller in his desire, hastens from the summit of one ridge to descend, in order to climb another height; thence he hastens on, till he climbs the last and highest. Not so I; when I climb I like to lie on the top and rest, enjoy the others before me. Yes, I like to rest, and drink of the fountain that gush forth as I climb. Oh, the pleasure of reading and of thinking upon those delightful books, and of meditating on the wonders of the love of God becoming man to save men from lubari!"



S one who climbs a mountain height  
From flower-gemmed base to sun-crowned brow,  
And marks unfold before his sight  
Such scenes as ne'er were viewed below,—  
Yet springs not, with impatient bound,  
From crag to crag in eager haste,  
Unmindful of the beauties round,  
As if some fleeing good he chased,—  
But lingers often by the way  
And lays him on the green turf low,  
Where living waters gently play,  
To taste their cool refreshing flow,—  
Then rises, gladly to pursue  
The path that rises ever higher,  
With strength increased and vigour new  
And happy feet that never tire;—  
So, in the Gospel of my God,  
My soul hath found an upward way,  
And such fair pastures on the road  
I gladly mount—I gladly stay.  
So sweet the word of pard'ning love,  
So sweet the news of sins forgiven,  
So sweet the breath that from above  
Still draws the spirit up to heaven!  
Yes! sweetness such as none may know  
But those who truly taste and see;  
A Paradise begun below  
To bloom through all eternity!  
Oh, let us haste to send that word,  
That living word of joy and health,  
To those whose ear has never heard  
Nor heart conceived its boundless wealth!  
Oh, let us climb that upward path!  
Oh, let us drink that living tide!  
Then send abroad to all the earth  
The news of Jesus crucified!

SARAH GERALDINA STOCK.



## VILLAGE WORK IN THE PUNJAB.



DEAR MR. EDITOR,—Thinking that it might interest many of your numerous readers, I venture to send you a short account of a three weeks' tour which I made during the month of November in the district of Taran Taran. Those of your readers who take an interest in, and follow the proceedings of the Home Committee, will have seen from the reports that this *tehsil* [district], which is in the district of Amritsar, has been made over to me to work as an itinerant Mission.

The experience gained during the short time I have been at work in this *tehsil* proves the wisdom and foresight of the Committee in extending their work to this long-neglected district, for it would be most difficult to find throughout India a people more interesting, intelligent, and susceptible of good impressions than the Sikhs who inhabit the villages of this *tehsil*. It was here that the famous Runjit Singh obtained most of the choicest of his choice soldiers. From this district thousands of voices were heard in response to the appeal of Sir John Lawrence for stout arms and loyal hearts to march against the rebels at Delhi during the Mutiny. And to this day, in spite of the change of times and the different influences under which the people find themselves, they are as brave, as loyal, and as true-hearted as ever. Once won for Christ—and by God's grace they shall be—we may expect from them prodigies of Christian valour. But to proceed to the account of our tour.

On the 12th of November, I, a catechist, and a Christian faqir, started from Amritsar for Taran Taran, taking with us our tents and a magic-lantern, which my dear wife brought out with her from England. The latter has proved a most invaluable help to us in making known the love of God in Christ, for by its means we have been able not only to instruct the people through two of their senses instead of one, as on ordinary occasions, but to preach far on into the night as well as throughout the day. Our plan was, after we had pitched at a certain place, to go to the surrounding villages in the morning and evening, gather as many men around us as we could find, preach to them the Word of God, and then give out that we were going to give an entertainment after sunset. By this means we got together sometimes as many as 1,000 people, who would sit and listen most attentively for two or three hours to an explanation of the several pictures. During the time we were out we showed the lantern eleven times to seven or eight thousand people in all, most of whom were astonished beyond measure, having never seen anything like it before. Some were so ignorant that they actually worshipped some of the pictures, saying they were gods. Others, who were more thoughtful and less superstitious, said that the lantern was a marvellous piece of workmanship, and that it was doubtless owing to the worship of the true God that the English had the ability to make such a thing.

On the whole our tour was most encouraging. Everywhere—with the exception of one village—we were received most kindly and hospitably, and listened to with the greatest attention. The people, I believe, are beginning to see the folly and uselessness of their own religion, and to know that they need a power within them to enable them to overcome the innate corruption of their hearts. Oh! may God give them to see that vital union with Jesus is the power they need, and give them grace to turn to Him with repentance and faith for the remission of their sins. The Brahmins are certainly beginning to fear that ere long such will be the case. While we were staying at a place called Chajja Wadi, the pundit of the village came to our tents, and having argued with us for some time, got very angry, and said, "That it was too bad of us to go about the country teaching the doctrines of Christianity to the people. Very soon," said he, "you will turn our people from the faith of their forefathers, and then where shall I get a livelihood?" I sincerely trust that his fears may prove to be well grounded.

Towards the end of our journey, while the catechist and I were walking through the bazaars of a town—the name of which had better not be mentioned at present—looking for a suitable place for preaching, we were stopped by the grandson of a wealthy sirdar [ruler], and asked to show our lantern at his house that night to some of the leading men of the place. We consented, and had a very pleasant and, I trust, profitable time with the people. After we had finished, the sirdar was so pleased with the entertainment that he pressed me very much to partake of breakfast at his house on the morrow, and to send my servants to him to be fed. I accepted his kind invitation, and went the next morning, and found a splendid repast, prepared in real native style. From a conversation I had with him I found out that he was a man of no mean ability. He had served our Government both in a military and civil capacity, and had received some most excellent certificates from several high officials. After a time our conversation began to run upon spiritual topics, and to my great surprise and thankfulness, I found that he was a real seeker after the truth as it is in Jesus. He stated distinctly before several of his coreligionists that his great desire was to become a Christian, and that if he were baptized he would bring over five hundred others with him. It appears that he served for some time under Sir William Muir, and the

holy and consistent life of Sir William seems to have made a great impression upon him, and to have convinced him that there is real power in the religion of Jesus Christ. Before I left I ventured to express my surprise that there was no hospital in his town, and told him that a friend of mine would be glad to open one there if he could get help from the people themselves. He at once stated that he was willing to give Rs. 200 a year as long as he lived, and a house, if any one would start a hospital. Acting upon this promise Dr. H. M. Clark, our medical missionary, and I went over a few days after to arrange the matter, and found the sirdar true to his word. He gave us at once a very nice and suitable house, and promised to come to Amritsar in a few days and lodge Rs. 5,000 in the bank, the interest of which should be devoted every year to the support of the hospital. I trust that God's people will remember this man in their prayers, that God may continue and perfect the good work which He has begun in his heart. If we could only get a few prominent men like this to confess Christ openly we should soon have the whole of the Punjab at the feet of our Divine Master. And why should it not be so? All that is wanted is a few brave-hearted and godly men to go forth amongst the people with the message of God's love. Oh! my heart bleeds when I look around and see the thousands who have never yet heard of "Jesus and His love." If some to whom God has entrusted much of this world's riches would send out a few men to preach the Word of God in the villages of the Punjab, they would receive a great and eternal interest for the outlay of their money. Would that they could see for themselves the great crowds that gather around us, and listen with breathless attention to the simple story of the Cross.

In conclusion, I would say, "Brethren, pray for us," and for those amongst whom our lot is cast. Pray that we may be filled with the Holy Ghost, and with the spirit of Jesus, and that the people may be made ready in the day of God's power.

AMRITSAR, 12th December, 1883.

E. GUILFORD.

I very gladly, at Mr. Guilford's request, add a few words to what he has above written. Our missionary policy should ever be that we should follow the guidance of our Lord and Master, and be led by His Spirit in all we do. We are told by Him to preach the Gospel to every creature, and ninety per cent. of the population of India are said to dwell in the villages, and only five per cent. in towns of 20,000 or more inhabitants. Full long have we preached almost everywhere the Gospel in the large cities, till the people seem almost, in many places, to be Gospel hardened. It is very clear that our Master is now calling us onwards to the villages. It is not a vision now which calls us to the village people, as was the case in the 16th chapter of the Acts, when the vision of the man of Macedon appeared to Paul. It is not now a vision of the people of the Punjab that appears to us—it is the very people themselves. It is the chiefs and the people who directly beg us to come and teach them. When the missionary goes away from a village they continually beg him to remain, and teach them more, or else quickly to come again. Mr. Guilford tells us of a sirdar of rank and influence who desires at this very time to give us Rs. 5,000 to open a medical missionary dispensary in his village, in order that his people may hear the Gospel. Mr. Guilford tells us what we read in Lord Lawrence's life, that these people of the Manjha villages are the bravest race in India, and probably in Asia—the steadiest men in conflict that we have ever met. And it is these men of the Punjab Manjha who ask us to teach them the Gospel. Can we refuse them? Can we decline the call? Let the salvation of God come even to them, and they will perhaps receive it, and bring forth the fruits thereof.

We do not desire to relinquish our work in the cities. It is there that our congregations are; our boarding-schools for Christian boys and girls; our day-schools for heathen boys and girls; our large depositories for books; and many clergy and catechists and lady missionaries and Bible women. We do not wish to do less in them, but to do more in the villages. Miss Clay, of the Church of England Zenana Society, is working nobly and energetically amongst the women of these villages; and Mr. Guilford's appeal is, that the C.M.S. may now go on hand in hand with her, and work amongst the men. Very heartily do I endorse Mr. Guilford's words, and ask our friends at home speedily to give him the £500 which he now requires to build his house in Taran Taran, and carry on his most important work in the villages of the Manjha, of which the village of Taran Taran is the centre and capital.

ROBERT CLARK,

Sec. C.M.S. for the Punjab and Sindh.

AMRITSAR, 13th December, 1883.



## AN ARAB SCHOOL IN THE OPEN AIR.

**A** SCHOOL in the open air! What an uncommon thing! Not by any means. In most villages and towns in Egypt, the scene shown in our engraving meets the eye of the observant traveller. It is the favourite mode of teaching when the weather is fine; in fact most things are done in the open air in Egypt. The Egyptians are eminently an out-of-doors people, and in the cool of the evening the streets, by a little stretch of the imagination, might be compared to the Boulevards at Paris. This *al fresco* phase of existence is doubtless due to the fine climate, and, in regard to the schools, one can scarcely imagine the art of teaching being carried on under more favourable circumstances. What more delightful than to pursue one's studies in some quiet school ground, say just without the city boundary, with the breezes coming up from the dark blue waters of the Mediterranean on the one hand, and the fragrance from the flower-clad hills on the other, invigorating both body and mind? What the stern-faced Arab teacher thinks of it we know not; but if looks go for anything, he does not seem so appreciative of his privileges as he might be. Perhaps he can see drawbacks that we cannot.

Work among the children of any country from a missionary point of view is very interesting, and many a missionary's heart, weary with anxious waiting, and watching for results of his work among the adults, has turned with revived hope to the young ones by whom he has surrounded himself, as he foresees an ultimate more powerful influence for good resulting from his labours



EGYPT: A

among them. In Mohammedan countries particularly there is scarcely a missionary to Mohammedans who does not believe that if Mohammedans are to be won to Christ, it will be, speaking, through the rising generation. True, He who can





L IN THE OPEN AIR.

“Hearts of stone” can bring the most bigoted Moslem to his knees, as He did Abdul Messeeh, Henry Martyn’s only convert in India, and as He has since done in the cases of Imad-ud-din, Mian Sadiq, Yakub Ali, Imam Shah, and many others in India and elsewhere, once

of various classes and nationalities, and who are thus brought into direct personal contact with the missionary. Then there are, of course, the schools from which Mr. Klein expects much. Mr. Klein is the only C.M.S. missionary in Cairo, and needs much the prayers of God’s people

the most bigoted of Moslem fanatics, but now faithful ministers of the Word to their own countrymen and former co-religionists. Still the work of christianising the great body of Mohammedans, if ever effected, will no doubt be mainly due to the present labours of the missionaries among the children of Moslems.

We have before us a letter from the Rev. F. A. Klein, our missionary at Cairo, the very centre of Moslem fanaticism, in which he laments the very difficulties we have referred to. Sovereign contempt meets the proclamation of the Gospel message on every hand. Even the commonest fellow feels himself far superior to the most learned Christian, from a religious and moral point of view, for he considers him a “mushrik,” an idolater, worshipping three Gods, and pretending that God was born of a woman. He knows that “Allah” is one, and Him alone he worships. He not only despises Christianity and Christians, but he is taught to hate, to oppose, and, when opportunities are favourable, to persecute them. He is taught to fight and to kill the Christians, as well as all other non-Moslems, unless they accept Islam.

As some of the agencies by which Mr. Klein hopes to reach the Moslem mind and heart may be mentioned a daily morning service in Arabic, a Bible depot in which are Bibles in various languages for sale, a reading room largely frequented by the native population



## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER VI.—THE FRUITLESS BOUGH.



BOOKING round on the world of men it is easy to believe that any sort of study or pursuit can become interesting if once attention is roused and fixed. Indifference comes almost always from ignorance.

Certainly in the case of Mrs. Keipyer's pleadings for China this held good. Numbers of men and women who had thought slightly of all Missions had been drawn, in spite of themselves, by those earnest hopeful words of hers, to wish to know more of a work which, at least, was brave unselfish and true. And when they did know more they came to think it a pleasant thing to help this work forward. It might seem a forlorn hope, for the teeming millions of China are content in their darkness; the corn stands thick on the wide, wide field, and the labourers for the harvest are but few.

China is heathen, but it is not savage. The people, as a nation, are educated, cultured, literate. Their heathenism, therefore, is the harder to attack, the more difficult to conquer.

There are millions of the poor and wretched who have neither education nor worldly goods. And it is to these, in the first place, that the Gospel glad news is told.

Neither Buddhism nor Taouism hold comfort for the poor; the words of Confucius himself, wise as they oftentimes are, strike with hopeless despair on hearts weary with suffering and with the hard struggle for bare existence in the crowded towns and districts of China. It was not wonderful that Mrs. Keipyer reckoned it as a high and sacred mission to deliver to such the Master's message, "Come unto Me."

Since the "missionary lady" had carried Mildred away, the household at Craylands found their interest in the work growing strong and deep. Maggie Macfarlane was not the only one who hit upon ways and means of helping it on.

And the more they worked for China and thought about China, the more their interest grew. The small streamlet in the valley at length becomes a river, gathering volume as it flows; and, in like manner, the effort towards unselfish loving work strengthens and deepens, and like the river it brings blessing and beauty on every side.

Little Maggie Macfarlane, fresh from the far Scottish shores, with her unsophisticated Highland ideas and her curious lingering ways of speech, had been the amusement of the Craylands servants' hall, and the butt of a ridicule which was not always kind. Perhaps most of the taunts and witticisms fell wide of their mark, because she did not clearly understand them; but she had dimly felt that things were unpleasant, and that her fellow-servants held themselves to be far above her.

But the Scotch girl's endeavour to help the heathen in distant lands had first worked good to herself at Craylands. Sharp eyes noticed her busy knitting-pins; sharp ears heard Mildred speaking of what Maggie had done; and presently one and another thought that perhaps they also might do something to help the cause of which Mrs. Keipyer spoke so much, and to which their dear Miss Mildred was devoting her life.

One of the housemaids had a knack of millinery, and in her spare time she made the prettiest caps out of a few pennyworths of muslin and lace! And she readily sold them at a handsome profit to the other maids, who had "no taste that way."

The cook remembered that she possessed an uncle who kept a stall in Covent Garden Market, and she undertook to get him to buy any amount of wild flowers tied up in bunches ready for selling over again in the London streets. Nothing seemed to be more appreciated there than the common yellow buttercups, which grew in thousands in the meadow just beyond the scullery door, or the fragile harebell, which could be gathered in any quantity in the lane. It was wonderful to see how many baskets-full of these simple country flowers found their way from Craylands to Covent Garden; and more wonderful still to count the little store of shillings which was willingly paid for them until the autumn winds and frosts put a finish at once to the flowers and to the shillings.

But by that time the cook had thought of another way of adding to the sum which was hoarded up to help the "missionary lady."

Dozens of empty walnut-shells were boiled in soda to render them clean, filled with tiny scrolls of paper on which the coachman wrote in his fine text hand queer little recipes and proverbs and rhymes—all of which were copied, verbatim, from an old Christmas annual—and then the shells were glued together and gilded, and sold by the score to the confectioner who was delighted to secure a "Christmas novelty" so easily.

Trifles they were, all these—the Scotch girl's socks, the caps, the bunches of field-flowers, the worthless walnut-shells—but they, and many other trifles like to them, were the outcome of busy brains and fingers, and the effort of those who had only just begun to taste the sweetness of working for others.

One or two tied up the flowers or plied their needles merely because the rest did so, but even these thoughtless ones gathered some good to their own blunted hearts and frivolous minds as they felt that there were better, purer, higher things beyond and above the gossip and bedizenment which had hitherto been dear to their souls.

They did not work from any high motive as yet; but some glimmer of good reached them, nevertheless.

There was one to whom this missionary spirit came in a widely different manner. Denis Fayre could scarcely be satisfied with gathering a few shillings together in aid of the cause which had stirred him so deeply.

One day, late in the autumn, he was looking for the hundredth time at a slip of paper on which was written—"The branch cannot bear fruit itself except it abide in the vine." Mrs. Keipyer had given the paper to him as she bade him good-bye. It was folded note-fashion, and he had opened it with careless curiosity, wondering why she should write a letter to him. The few words written there had startled him then—and now, weeks afterwards, he was reading them once more in the quiet of his luncheon-hour in his dingy London office.

Of course he knew those words perfectly well. He knew Who had spoken them, and what they implied. But day by day their meaning grew, until their import seemed to swallow up most other thoughts.

What was his life worth if he were an alien branch, a withered bough, a sapless, strengthless thing, fit only for this world's span of troubles and unsatisfying years?

He remembered a certain glen among the mountains of Argyle, where the bright burn water ran racing to the sea, and the huge silver-firs swayed solemnly in the wind. He had cast himself down on the moss that one day, and in his idleness he had noticed a branch lying prone amid the green glory of the ferns. The bracken bent about it, and the lichen grew over it, and all around were tiny sprays of creeping plants, beautifully exceeding. It was fair to look upon, that snapped bough; but Denis remembered, as distinctly as though it had happened yesterday, how he had seen from out of the hollow heart of it a large toad crawl—a misshapen, unwieldy thing, coming slowly into the sunlight from the dam, darkness and decay which was hidden by the fair outward show. The beauty of it was the beauty of death, the strength of it was being eaten up by the rottenness at the core. Fruit? No, that branch could never bear either flower or fruit again.

And why did he think of it to-day as he propped his forehead on his clenched hands and gazed at Mrs. Keipyer's slip of paper? Was he just such a broken bough, doomed and dead?

Either this Gospel of Christ must be true or false. If true, he was sacrificing substance for shadow, giving up a future of endless joy for a few years of anxious longings, of flickering, unsatisfying pleasures. If false—ah, then there could be no glimmer of light in heaven or in earth!

He closed his eyes; his thoughts were whirling in mazed confusion, his temples were throbbing, his whole soul was moved within him.

Was it simply an awakened memory that brought to him, then, those further words which the Lord spoke as He went with His disciples over the brook Kedron as the evening fell on that Passover day in the garden where the olives grew within Gethsemane? "Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit, whatsoever ye ask of the Father in My name He may give it you. . . . These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." It was a word which only the Master could speak.



this echo of "Peace." It was a promise which only God could give, "whatsoever ye ask."

The tumult was stilled in Denis Fayre's heart. He *did* believe; God had helped his unbelief; and from that hour he was no longer a dead bore—fruitless, worthless, fit only to be gathered into bundles for the fire.

Very slowly the light dawned for him, but it did break at length—that "Marvellous Light" into which God calls us out of the darkness which blinded our eyes in the times which are past.

## ILLUSTRATIONS OF JAPANESE CREDULITY.

By THE REV. G. H. POLE.

### III.



HIS summer has been an unusually dry one in this part of Japan, and the farmers have been sadly put to it to procure water for their rice crops. Many ridiculously superstitious devices have been planned and carried out with a view to making their gods more well-disposed towards them, or to force them to send rain. Among these have been several cases of beating their images most unmercifully with straw ropes! putting their gods in the scorching sun, in order that they may see how hot it is! drowning them in wells! and endeavouring to appease them by sacrifices of various kinds. A large amount of money has been uselessly thrown away by this latter method. Here is one instance, which I have culled from a Japanese newspaper:—

On the second instant, prayers for rain were offered up at O—, in the province of Setsu, accompanied by great ceremonial. The people of the district believe that a dragon inhabits a waterfall in the locality, and that if a milk-white horse be sacrificed to him during periods of drought the dragon will send rain.

This measure is, however, attended with the drawback that all the inhabitants of the district are sure to die before the expiration of three years from the sacrifice, unless they can obtain substitutes.

So disastrous has been the drought in O—, this year, that the people reluctantly determined to appease the dragon. A white horse was procured, at a cost of 400 yen (£60), and four brave fellows undertook to die within the three years limit, on consideration of a present payment down of 500 yen (£75) each.

On the day fixed for the sacrifice, the horse was slaughtered at the waterfall, and prayers were offered up, about 3,000 persons taking part in the proceedings, which were also witnessed by an immense number of visitors from neighbouring districts.

It is reported that these ignorant rustics spent over 5,000 yen (£750) in this foolish way.

Such an account as this speaks for itself, and proves conclusively that there is a real need for the Gospel of the True God in Japan.

## CORRESPONDENCE.

### A Missionary "Tree" and its Fruits.

DEAR SIR,—I think I must beg you to allow me to make some correction in the letter in the GLEANER of April, signed F. L. C. Representing the "Sister Parish," I should say the "Annual Sale" there—"the Tree"—sent forth a goodly shoot, and, planted in "a Surrey Village," has been well tended, and has indeed yielded fruit such as might be envied by the parent stem. Still, though from local and personal circumstances there was no annual sale from 1869 to 1876 (though one mission field was aided in another way), after the latter date the Missionary Working Party and consequent sale was revived, and the report for 1877–78 shows it produced £41 17s, paid to the Parent Society. After this, as the result of sales in 1879, £25 8s. was transmitted, and in 1883 the sum was, I believe, £19 or £20. Besides this, out of the sums received, and beyond those paid to the C.M.S., a child in Bishop Sargent's School, Tinnevely, has been maintained for seven years at a cost of £24 10s., making a total raised in the "Sister Parish," since the sale was raised, to £113 10s. The Working Party continues to this day to be held at the Vicarage. I can only trust that in reading the GLEANER many there may be stimulated to renewed efforts, and that much fruit may yet be produced from this Gloucestershire parish for the blessed work which they have thus aided for about fifty-five years. E. A. D.

### The C.M.S. Cycle of Prayer.

SIR,—May I suggest to those of your readers (I hope they are many) who use the Cycle of Prayer that they should day by day read the Report of the Church Missionary Society according to the same cycle. I find this plan deeply interesting, and that it makes prayer much more definite. I do hope that others will adopt it. A MEMBER OF A C.M.S. UNION.

### Missionary Boxes.

AT a Missionary Meeting held a few weeks since in a town of over 12,000 people, one of the speakers drew attention to the fact that there were only four boxes in circulation. There was present a lady from a village seven miles off, where she has been instrumental in largely increasing the number of boxes, and in adding to the funds in other ways (e.g., £10 was made last year by the sale of blackberry jam to London hotel-keepers, the fruit having been gathered by village children). This lady, after the meeting, stirred up one or two friends in the town, who called with her upon the residents, with the result that already 101 boxes have been taken. The experiment is likely to be repeated by this devoted friend on another town. May not her example find imitators? God honours those who in humble faith attempt great things for Him. G. F. S.

Leamington, April 9th, 1884.

### Nellore.

(A Letter from an aged Retired Missionary.)

DEAR SIR,—I am thankful to see in the GLEANER of the present month so good an account of the Nellore Mission. The group given in the photograph must be chiefly the descendants of those first taught by me. When I arrived there in 1824 the boarding-school was in embryo, no boys could then be induced to live at the station, nor had either of the sacraments of our Church been administered. I first administered the Lord's Supper, early, I think, in 1826, to five persons, my wife, myself, and three natives, of whom Philip was senior, my colleague, Mr. Knight, being absent at the time, a *Celebs* at Bombay. From that time we had yearly, if not monthly, an increase in baptisms and members till the number was about the same as now, as for some time before I left the communicants were over 80 at Nellore.

For the first 16 years the boarding-school was entirely under my charge, and it is gratifying to know that of the 80 boys first admitted three, if not more, have been ordained ministers of our Church, and have continued faithful preachers of the Gospel to this day. Two of them, Samuel Nicholas, or Lambbrick as we called him, the son of parents in slavery to a Dutch family, and Thomas Mortimer, whom I brought with me to England as a specimen of the scholars at Nellore, and who will, I should suppose, be remembered by some of our friends, preach in English as well as Tamil. The third, Jno. Hensman, is, I suppose, still faithful found at Copay. Hensman married a daughter of Philip, who was also intended for ordination. In Bible knowledge he was an Apollos, and as a speaker always reminded me of McNeile.

Radbaxton Rectory, Haverfordwest,

April 24th, 1884.

W. ADLEY.

(Missionary in Ceylon from 1824 to 1846.)

## CENTRAL AFRICA: LETTER FROM THE LATE MRS. STOKES.

[The following letter was received by General Sir William Hill, one of the Vice-Presidents of the Society, from Mrs. Stokes, who sailed with her husband for East Central Africa last autumn, but whose deeply lamented death is mentioned on another page.]

KISOKWE, EASTERN CENTRAL AFRICA,

February 4th, 1884.

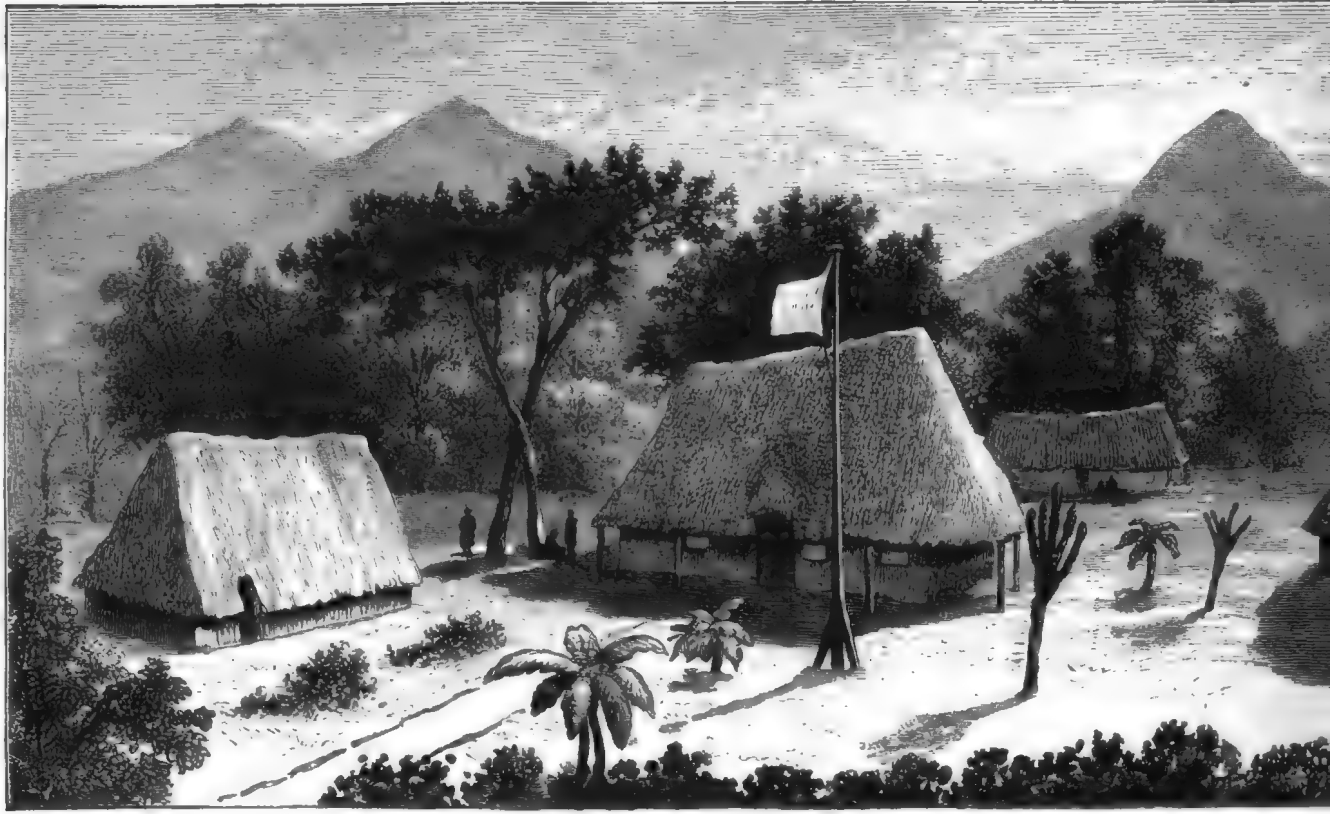


E arrived here on the 21st January, after a very pleasant journey. We found something new to interest us at every camp—difference in the native, and fresh flowers, insects, &c.; we also saw some wild animals, such as lions, leopards, hyenas. Some nights we were very thankful to the Committee for our beautiful tent, especially when we were camped out in the forest and could hear the animals close to us.

We left the coast on the 10th December, and arrived at Mamboia on the 29th December, where we met Mr. Last, and he took us up to his house, which is on a high hill and a very healthy place, quite cool, and a good supply of water quite close all the year round. Mr. Last has a very nice garden, with all kinds of English vegetables and flowers, and the house is a very comfortable, good one, but dear Mrs. Last is sorely missed there. I sincerely hope and pray that ladies will soon be found for each of these stations near the coast, where there is plenty of work to do.

We left Mr. Last on New Year's morning on our way to Mpwapwa, and had reached our camp for the night, a distance of twelve to fourteen miles from Mamboia, when we were recalled, as Mr. Last had met with a serious accident. In opening a bottle of strong ammonia it exploded into his face; fortunately he had on his spectacles, or it must have blinded him. It injured his throat badly; for a few days after he could neither speak nor see. We returned at once and found him in this condition, so Mr. Stokes left me behind to attend to Mr. Last, while he returned to the caravan to take on our goods to Kisokwe and dismiss the porters, and by the time he got back to Mamboia Mr. Last was sufficiently recovered for me to go on to Kisokwe. During the time I was at Mamboia I tried to teach Mrs. Last's two women to attend to Mr. Last's things better.

We left Mamboia on the 14th of January, and reached Mpwapwa on the 19th. We had had very wet marches, still enjoyable, and met several caravans coming from Uganda, Urumbo, and Unyamwezi. Mr. Stokes met a lot of his old friends. One among them was a man named Kadenda, who had come from the Sultana Makangati of a town near



THE C.M.S. MISSION, KISOKWE, NEAR MPWAPWA, EAST CENTRAL AFRICA.

Uyui to ask Mr. Stokes to go and build near her, and teach the people. They all knew he had returned, and seemed so glad to see him. They all say we are to go on to Uganda.

We found Mr. Price well at Mpwapwa; he is very hard-working there all by himself, for besides writing and translating the language, he has quite a large school to teach daily, and has daily prayers for the people, who attend very well, and he has the place so nice and tidy.

We stayed over Sunday with him, and on Monday morning reached here, our "home" for the present. It really is a beautiful place, and we received such a hearty welcome from the people. They came to meet us half way, and ran before us shouting and singing wildly, stopping every now and then to dance. We have a most luxuriant garden here, in which grows almost every English vegetable; at present we have celery, beans, peas, cabbage, cauliflower, beet-root, carrots, turnips, parsley, &c., English potatoes larger than any I have seen in England, also rhubarb, as well as the native fruits and grain. Kisokwe with proper care will pay its own expenses in time; I am going to sow some wheat and see if it will do here.

Now I must tell you about our work here. The natives are quite willing to be taught, and every morning before the men go to work Mr. Stokes has prayers for them in the church at 6 A.M., at which we get a very good attendance of men and women. Every other day about twenty to twenty-five of the little Wa-Gogo come to school to be taught. Mr. and Mrs. Cole worked very hard with them, for some of them can read a little, and can repeat some hymns and chants, the Lord's Prayer, and a few prayerful texts, and can sing. Mr. Price has a concertina with which he teaches them; they seem to have a good ear for time. I am very sorry now I did



A WARRIOR OF U-GOGO.

not bring a portable piano or harmonium me. I see Mrs. Cole had just the sort I wanted, but it is all broken. Mr. Stokes has written Miss Stock about getting one for me; it is a help in teaching these people, especially hymns and chants and psalms. They are so fond of music. Mr. Stokes makes a very good tea, and quite takes an interest in it. Our drawback is not being able to talk and explain the meanings to them.

On Tuesdays and Thursdays the women come to learn, and I take them. Some want to learn to read, so I am going to teach those who will. All learn hymns and chants for the service of the church. I can explain the meaning to them, but most understand Swahili. And they are learning to sew; some can do so pretty well. Mrs. Cole taught them, others cannot thread their needle yet. While they sew I read the Old Testament story to them out of B. Steere's "Old Testament Stories," in Swahili which they like very much. The chief comes to see us often. He is a very sociable old man and asks some curious questions about our work. He is very good in making the children come to school so regularly. He sends his own children to school.

I am sure that it is far more healthy here than the mainland than in Zanzibar, and if ladies could live there for six and a half years without a change home as they do, should there be such an objection to ladies coming here, where they are so much needed?

N. STOKES.

The pictures on this page are engraved from sketches taken by the Rev. J. Hannington in 1887, when en route to U-Ganda, and before his illness compelled him to relinquish the leadership of the expedition and return home.



## THE MISSION TO THE BLACKFOOT INDIANS.



OUR readers will remember that in the GLEANER for October last we gave a summary of the Society's work in the Diocese of Saskatchewan, in which reference was made to the new Mission to the Blackfoot Indians. The missionaries to this once important and powerful tribe are, the Rev. S. Trivett and the Rev. J. W. Tims, the latter having gone out last summer. The Blackfeet proper are all settled on the north bank of the Bow River. (See GLEANER, October, 1883.) In the vicinity of the

Crossing there are some 1,400 Indians. These are the South Blackfeet, with their head chief, "Crowfoot," who is looked upon also as supreme head of the whole Blackfoot nation. About fifteen miles up the river are 700 Indians under their head chief, "Old Sun." These are styled the North Blackfeet; and midway between these about 100 Indians are settled belonging to the North Blackfeet. There are altogether about 2,200 Blackfeet. It is among the former (or southern branch) that Mr. Tims is at work, the latter (or northern branch) being ministered to by Mr. Trivett. With Mr. Trivett is associated the Rev. H. T. Bourne, who is partly paid by the C.M.S., the balance being subscribed by the members of St. James's, Toronto. Mr. Trivett writes that the Blackfeet show a readiness to be instructed, and that the children in the two schools (some 140 boys and 80 girls) are making fair progress. The schools have been highly classed in the Blue Book of the Canadian Government. There are many difficulties besetting the work, notably the bad example

of the Europeans and the opposition of the Romanists. The latter have rebaptized some of the children baptized by Mr. Trivett, and they are very watchful, baptizing infants within a few hours of their birth.

Mr. Tims has sent an interesting letter, giving his impressions of his work, and his early efforts among the people. We give a few extracts:—

BLACKFOOT RESERVE, ALBERTA, N.W.T., CANADA,

December 10th, 1883.

I am getting more accustomed to the Indians now; all are pretty friendly, and most of them pay me a visit occasionally. Old Sun, the head chief, generally manages to visit me at meal times. Seldom a day passes but what he is in my house.

I have, for a few weeks, had some children together, and have been teaching them the alphabet, and giving them lessons in writing. This has been in the mornings, which time I set apart at first for the language, but so many Indians came into the house to smoke and talk that I could do nothing. If I attempted to keep them out they would go away angry, so I thought the school would be the best way to use that time. A few of the children appear to be very quick, and already know the alphabet. We have a very short prayer in Blackfoot at the close of school each day, when all kneel down; and they have also learnt a verse of a hymn, a copy of which I had from Mr. Trivett.

I am plodding on with the language. I have very little help. I cannot find any person yet who is able to teach me. I just pick up a

word here and there, and hope in time to get on faster. One day when I was getting a little discouraged at the slow progress I seemed to be making, an Indian came in and said, "Wait, wait, wait, and in a short time you will speak Blackfoot."

I am anxious above all else to be able to give the people God's Word in their own tongue. I try now and then to put short sentences together, and hope to be able to do so soon.

The air here is dry, clear, and bracing. We have only had about five days cold weather yet. Generally the days are warm. To-night I am writing without even a fire in the stove. The last few days have been so clear that I have been able to see the Rocky Mountains from my window, and these, I believe, are about 100 miles distant.

The Blackfeet are certainly well looked after by the Government, and every encouragement is given them to work their land, but still they do not yet seem to see the advantages to be derived from it. They think of to-day, and never look beyond it. If they work at all they want the reward of their labour immediately. They appear to me to want a guide, one who will just throw himself into agricultural work, and work with them. But this is not altogether the mission-

ary's work, especially as now all farming operations are under Government supervision. If only they may be led to the Lord Jesus Christ, there need not be much anxiety for the temporal welfare of the Blackfeet.

The Roman Catholics have two men stationed at the other end of the Reserve now, and have opened a school. They commenced it the very day that I opened school here.

Everything, humanly speaking, has gone on favourably here yet. I sincerely pray that God will vouchsafe His blessing on all that is done.

IF the millions of heathens who are yet in darkness be considered, the endeavours used for their instruction are scarcely more than as a drop to the ocean.—Rev. C. Simeon in C.M.S. Sermon, 1802.



DIocese of SASKATCHEWAN: BLACKFOOT INDIAN.

## THE MONTH.



OME account of the Society's Anniversary will be found on another page. The financial account presented showed Ordinary Receipts, £200,372, being within £30 just the same as the previous year; other receipts of all kinds, £32,076, including Mr. and Mrs. Wigram's £10,000 for the Children's Home, and other special gifts, and the interest on various Special Funds. The Ordinary Expenditure was £208,056, besides £3,947 for the Extension Fund, and other sums on special accounts. The final result, after making various adjustments, is that the Society's General Funds had on the year a deficiency of £5,900, due entirely to the advance in the foreign expenditure, which has gone up nearly £20,000 in two years. So that all who have been working for the Half as Much Again must redouble their efforts—and their prayers.

THE ever-extending work of the Society has for some time rendered the enlargement of its business premises absolutely necessary. In 1862, the Society moved from its original rented house, No. 14, Salisbury Square, to a new one next door, Nos. 15 and 16, which became its own property. The Committee have now purchased No. 14 also, and are rebuilding it as a wing to the present house. The money is provided, as in part on the former occasion, by a portion of the Disabled Missionaries' Fund, and is well secured by a mortgage upon the freehold houses. To that Fund this is a good investment; but the interest is in fact rent paid out of the General Fund, and the Society's ever faithful friend, the Rev. E. H. Bickersteth, to whom so many fresh efforts in the last few years are due, considering that it is desirable to relieve the General Fund of this charge, has spontaneously offered to be one of a hundred donors of £250 each, to raise the £25,000 required to set the buildings entirely free. Several other friends have promised to join him.

THE Bishops of Southwell, Killaloe, Colombo, Antigua, and Riverina, and Bishop Poole of Japan, have accepted the office of Vice-Presidents of the Society; and the Committee have also appointed to that office Viscount Middleton, the Very Rev. Randall T. Davidson, Dean of Windsor; the Rev. Canon Westcott, Regius Professor of Divinity, Cambridge; and the Rev. Dr. Ince, Regius Professor of Divinity, Oxford.

To fill eight vacancies in the list of One Hundred Honorary Governors of the Society for Life, the Committee have nominated the following:—The Rev. William Allan, Vicar of St. James's, Bermondsey; the Rev. Canon James Bardley, formerly Rector of St. Ann's, Manchester; the Rev. Alexander B. Burton, Rector of West Meon, Hants; the Rev. J. Campion, Vicar of St. James's, Doncaster; the Rev. George Everard, late of Wolverhampton, now Vicar of Christ Church, Dover; the Rev. Canon T. France-Hayburst, Rector of Davenham, Cheshire; the Rev. Canon Roberts, Rector of Richmond, Yorkshire; and Charles B. P. Bosanquet, Esq., of Rock Hall, Northumberland.

WE went to press too early last month to notice the lamented death of the Bishop of Ripon, Dr. Robert Bickersteth. He was a life-long supporter of the C.M.S., and was twice a speaker at its Annual Meetings before his elevation to the episcopate, and seven times as Bishop of Ripon. His last Anniversary speech was in 1874; but he presided at the Evening Meeting in 1875. He was the preacher of the Annual Sermon in 1861. In his own diocese he was always ready to further the cause in every way.

ON Sunday, April 27th, a collection in behalf of C.M.S. was made for the first time at the morning service in Westminster Abbey. The preacher was Dr. Westcott, Regius Professor of Divinity at Cambridge; and it was his first sermon in the Abbey as Canon of Westminster. The sermon has been printed, and can be obtained at the C.M. House. It is a noble testimony to the Society and its work.

THE five Islington students who completed their college course at Easter all went up to the Oxford and Cambridge Preliminary Theological Examination for Holy Orders, and all passed, two (Messrs. G. Chapman and T. E. Coverdale) in the 1st class, three (Messrs. A. E. Bowlby, E. P. Herbert, and J. H. Morgan) in the 2nd class, and none in the 3rd class. This is good testimony to the excellence of the college teaching.

THE University of Oxford, on April 24th, conferred the honor degree of D.D. on the venerable C.M.S. missionary, the Rev. J. F. Schuchert, formerly of West Africa, in recognition of his services for more than forty years in the study of African languages. He went to Sierra Leone in 1832, and in 1841, with Samuel Crowther, accompanied the first expedition up the then unknown Niger. He is the author of many Bible translations, grammars, vocabularies, &c., in the Hausa, Ibo, and Meru languages, and is still working away at the age of eighty. He and the Archbishop of Canterbury received honorary degrees from the University of Oxford on the same day, and were presented together.

THE Archbishop of Canterbury has conferred the degree of D.D. on the Rev. Imad-ud-din, C.M.S., Amritsar, "in consideration," says the official notice, "of his eminent literary services in connection with literary works among the Mohammedans of India as a scholar, expositor, and writer of Christian evidence." Dr. Imad-ud-din is a convert from Mohammedanism and was baptized in 1866. A portrait and account of him appeared in the GLEANER of March, 1874.

THE Rev. Isaac J. Taylor, who was educated at Islington College, and was for a short time a lay agent of the Society in Ceylon, but who was kept at home after his ordination at the time of retrenchment in 1878, and then went to Japan as agent for the Bible Society, has now entered the service of the C.M.S., and has been appointed to Battleford in the Diocese of Saskatchewan.

WE deeply regret to announce the death, on March 25th, at Kisumu, East Central Africa, of Mrs. Stokes, whose letter describing the commencement of her work there is printed on another page. Her little girl, born ten days before, is being sent home, while the bereaved husband proposes to go forward to U-Ganda.

THE last Christmas festivities held for the Native Christians connected with the C.M.S. Mission at Mirat were honoured by the presence of H.R.H. the Duchess of Connaught. There was a distribution of gifts to widows and orphans, a Christmas-tree for the children, games, fireworks, &c. The Duchess, writes our missionary there, the Rev. G. H. Webb, expressed herself much pleased with all she saw.

AMONG the visitors to Kashmir last summer were the Viceroy of India and the Marchioness of Ripon. Both of them showed considerable interest in the C.M.S. Kashmir Medical Mission. The Society's missionaries there, Dr. A. Neve and the Rev. J. H. Knowles, dined with their Excellencies, who inquired of them all particulars regarding the work. Lady Ripon also visited the hospital, church, school, &c., attended the Mission service, and spoke kindly to the patients. Rs. 1,100 was contributed to the Mission by the Marquis and Marchioness and their suite.

BISHOP POOLE has been holding confirmations in Japan. He confirmed 30 C.M.S. Native candidates at Nagasaki, and 19 at Osaka.

THE statistics of the Yoruba Mission show that the total number of Christian adherents there is 6,521, of whom 3,450 are in Lagos and the Coast District, and 3,071 at the Interior stations, Abeokuta, Ibadan, &c. The communicants are 1,330 and 1,022 respectively. There were 3 baptisms last year, of which 147 were of adults. There are 1,842 scholars in 33 schools. The contributions for various church purposes reach the remarkable sum of £3,038 4s. 8½d., under the following heads: Native Pastorate, £1,152; Church Building, £100; Church Repairs, £35; Education, £904; Miscellaneous, £787.

## Topics for Thanksgiving and Prayer.

Thanksgiving for a successful and happy Anniversary of the Society. Prayer for the Village and Medical Missions around Amritsar. (See p. 6.) Prayer for Egypt, that the Gospel may take root in some Moslem heart there. (See p. 66.)

Prayer for Mpwapwa and Kisokwe. (See p. 69.)

Prayer for the Blackfoot Mission. (See p. 71.)

Continued prayer for General Gordon and the Sudan.

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 9 S Matt. 5. 7. Blessed are the merciful, they shall obtain mercy. *Moffat d.*  
 [11. 1—15 or 1 Kings 11. 26. Matt. 22. 1—15.  
 10 S Rom. 9. 3. 9th aft. Trin. 1 Kings 10. 1—25. Rom. 9. 1—19. E. 1 Kings  
 11 M Luke 23. 34. Father, forgive them. *Peet (Travancore) d.*, 1865.  
 12 T Acts 7. 60. Lord, lay not this sin to their charge. [for 7 years] d., 1880.  
 13 W Gen. 50. 17. Forgive the trespass of thy brethren. *H. Wright (Hon. Sec.*  
 14 T Phil. 18. If he hath wronged thee, put that on mine account. *Col.*  
*Taylor invited C.M.S. to Derajat*, '61. [ent. River, '41.  
 15 F Gen. 13. 8. Let there be no strife between me and thee. *1st Niger expd.*  
 16 S Matt. 5. 45. That ye may be the children of your Father. *Hunter reached*  
*Fort Simpson*, 1858. *Gordon killed at Kandahar*, 1880.  
 17 S Ro. 15. 5—7. 10th aft. Trin. 1 Kings 12. Rom. 14. and 15. 1—8. E. 1 Kings  
 18 M Rom. 12. 9. Let love be without dissimulation. [18. or 17. Matt. 25. 31.  
 19 T Lev. 19. 17. Thou shalt not hate thy brother in thy heart. *Krapf visited*  
 20 W Jas. 3. 14. If ye have strife in your hearts, glory not. [*Rabai*, 1844.  
 21 T Rom. 12. 10. Be kindly affectioned one to another.  
 22 F Matt. 5. 44. Love your enemies, bless them that curse you.  
 23 S Rom. 12. 21. Be not overcome of evil, but overcome evil with good. *Osaka*  
 [Mission church opened, 1877.  
 24 S 1 Cor. 5. 13. 11th aft. Trin. St. Barthol. 1 Kings 18. 1 Cor. 4. 18 and 5. E. 1  
 [Kings 19. or 21. Matt. 28. *Jowett sent to Medil.*, 1815.  
 25 M 2 Cor. 2. 7. Ye ought to forgive him, and comfort him. *Brass Mission*  
*begun*, 1868. *1st Miss. sailed for N. Z.*, 1809.  
 26 T Rom. 12. 18. As much as lieth in you, live peaceably with all men. *Japan*  
*Treaty Ports op.*, 1858.  
 27 W Prov. 14. 17. He that is soon angry dealeth foolishly.  
 28 T Eph. 4. 26. Let not the sun go down upon your wrath. [*op.*, 1842.  
 29 F Col. 3. 13. Forbearing one another and forgiving. *China Treaty Ports*  
 30 S Mat. 5. 9. Blessed are the peacemakers, they shall be called the children  
 [of God.  
 31 S Col. 3. 13. 12th aft. Trin. 1 Kings 22. 1—41. 1 Cor. 11. 2—17. E. 2 Kings  
 [2. 1—16 or 4. 8—38. Mark 4. 35 to 5. 21.

## ON THE LAKE OF GALILEE.

## VIII.

"And when He had sent them away, He departed into a mountain to pray."—*Mark vi. 46.* (See Matt. xiv. 23; John vi. 15.)



HE disciples had entered into the boat expecting their Master to follow in a lighter and swifter vessel and quickly overtake them (see John vi. 17). But it was not so. After taking leave of the multitude, our Lord ascended the mountain that He might pray in solitude. They on the water, He alone on the land, every stroke of the oar seemed to part them farther asunder.

Although they were not aware of this, they must have felt His absence from their midst. But was He unmindful of them? Was He in thought and attention parted from them, as well as in actual presence?

"He departed into a mountain to pray." What do we know of the prayers of the Lord Jesus? We know that His people were always on His heart. We know that when an audible answer to an ejaculatory prayer was sent from heaven, He said, "This voice came not because of Me, but for your sakes" (John xii. 30). We know that He said to Peter, "I have prayed for thee, that thy faith fail not" (Luke xxii. 32), and to the disciples generally, "I will pray the Father, and He shall give you another Comforter" (John xiv. 16). And in the wonderful prayer, the last but one offered before His apprehension, recorded for us in John xvii., we see how all He is, and all He has, and all He asks, is for His people—"those whom Thou hast given Me"—His power and His life (ver. 2, 3)—His work (ver. 4, 6)—His words

(ver. 8)—His desires (ver. 9, 11)—His joy (ver. 13)—His separateness from the world (ver. 14, 16)—His mission (ver. 18)—His holiness (ver. 19)—His glory (ver. 22)—His home and presence (ver. 24)—His love (ver. 26).

And so we may be sure that when alone on the mountain top, while His disciples were tossing on the unfriendly waves below (Matt. xiv. 24), He was asking and bringing down from heaven blessings upon them.

And now, while His people are tossing upon "the waves of this troublesome world," where is their Lord, and what is He doing?

He is gone up on high. He is, though spiritually present, actually absent. If there were more realisation of this, would there not be more looking and watching for His actual return? And if more looking for His return, then would there not be more readiness to "go before Him" wherever He shall direct—whether into the lonely desert or the populous city, whether into tropical heat or into winter snows?

And while His people are occupied with His concerns, He is occupied with theirs. He did not go up simply for His own sake. He is our Forerunner, who "for us" is entered in within the veil (Heb. vi. 19, 20).

And let us not forget one of the petitions which He is ever presenting to the Father. "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8). Should we ever be discouraged by the difficulties of missionary work when we remember this? While His servants are toiling down here, the Lord Himself is interceding above. He is praying for them and bringing down blessing on their labours. That which they are striving to do, He is ensuring the doing of it. He is offering the petition which the Father delights to hear, and which the Father delights to grant. When a ship was in distress, and even the hearts of the brave fishermen trembled to make their way to her through a fiercely raging sea, the thought that *two ladies had been seen in a field praying for them*, nerved their hearts and enabled them to effect the rescue. What should not Christ's servants dare, with the remembrance that *He is interceding for them*?

SARAH GERALDINA STOCK.

## BISHOP HADFIELD, OF WELLINGTON, N.Z.



ANY years have elapsed since Dr. Octavius Hadfield, the Bishop of Wellington, New Zealand, was in England. He has now come over on a visit for the benefit of his health, and it is important that all friends of the Church Missionary Society should know who he is, and what he has done.

Octavius Hadfield is a native of the Isle of Wight. He was educated at Charterhouse School and Pembroke College, Oxford, but did not take his degree at the University on account of what was supposed to be failing health. He offered himself to the C.M.S., however, for work in New Zealand, the climate of which is so salubrious; and he sailed Feb. 13, 1838, more than forty-six years ago, unordained. On arriving at Sydney, his health was much improved, and on Sept. 28 he was admitted to the ministry of the Church by Bishop Broughton, who was the first Bishop in the Australasian Colonies, and was then "Bishop of Australia." (The Diocese of New Zealand was founded in 1841.) He then went on to New Zealand, landing, as all travellers then did, at the north end of the North Island, where the head-quarters of the Mission were. A month or two afterwards arrived the Bishop of Australia also, on his first and only visit to the New





## THE GOSPEL IN KIU-SHIU.

## VI.

"In due season ye shall reap, if ye faint not."—*Gal. vi. 9.*

**I**N bringing these chapters on the Church Missionary Society's work in the Island of Kiu-shiu to a close, it remains only to describe the work as it stands at present, and to refer to the visit of Bishop Poole to Nagasaki in February last.

The Missionaries report that during the year 1883 the work had not made the same visible progress as had been apparent in previous years. Nevertheless there had been nineteen adult baptisms, which brought up the number of Native Christians to 208. No account has been taken of those who have died, or the figures would necessarily be higher. Those who stand on this side of the flood, however, if faithful, form part of the same Church with those who have crossed over, that great multitude which no man can number, from the east and the west, from the north and the south, who are to sit down in the kingdom of God.

During the year the senior missionary, the Rev. H. Maundrell, has returned to England for a well-earned furlough. Mr. Hutchinson, who would otherwise have been left alone, has been joined by a young missionary, the Rev. J. B. Brandram, M.A., Queen's College, Cambridge. Mr. Hutchinson was able to preach his first sermon without an interpreter in January last. The general work has been maintained at all the stations, though

at Kumamoto the day-school has been closed. Preaching at the book shop in Nagasaki, in addition to the regular Church services, has been begun. The training college has gone on satisfactorily, and now contains eight students. The flock of believers at all the stations "held on firmly in the way of life." The Christians of Nagasaki have cheerfully voted half the expense of a new house for the catechist in his new sphere of labour in Chikuzen.

While steady progress is the characteristic of the year, the Mission has not been without its discouragements. In Nagasaki the Church has been tried by the aggressive efforts of an Anti-Christian Society drawn from Buddhists, Confucianists, Shinto-

ists, and Atheists, who have been active in opposing Christianity. The church at Kagoshima has been tried by some insincere members, while the progress of education at the country schools has met with effectual opposition.

The chief recent event in the Mission at Nagasaki has been the visit of Bishop Poole. The proposals for an English Bishop for Japan were brought last year to a happy issue by the Archbishop of Canterbury nominating to the post one of the Society's missionaries, formerly of South India, the Rev. A. W. Poole, who sailed in October, and landed in Japan just before Christmas. The following account of the Bishop's visit to Nagasaki, condensed from Mr. Hutchinson's letter, may fitly close these series of papers on the Gospel in Kiu-shiu:—

The Bishop threw himself heartily into the whole work that is carried on in Kiu-shiu.

The Sunday will long be remembered. The candidates for confirmation occupied the front seats, the women having a small square of white silk folded in half and neatly tucked into their head-dresses by way of a veil. After a hymn, the Litany, and the first part of the Confirmation Service, the Bishop fully and faithfully pointed out the necessity for us all of continual indwelling and renewal of the Holy Ghost; the spiritual mea-



THE ISLAND OF DESHIMA: THE C.M.S. CHURCH, SCHOOL, AND MISSIONARY'S HOUSE. (See Footnote.\*)

ing of the apostolic rite in which we were engaged. All but three or four of the candidates had been baptized as adults, which gave additional solemnity to the service, as a renewed dedication of themselves to the Lord. One of the candidates had risen from a bed of sickness and pain to be present, and one or two had come long distances by sea from Sagami. All felt it good to be there. In the afternoon the Native congregation again assembled, and forty communicated with us. As in the morning the Bishop took certain portions of the service in the vernacular, so now he read the prayer of consecration and gave the final blessing in Japanese, quite intelligibly, notwithstanding the recent date of his arrival in this country.

On Monday afternoon the Bishop and Mrs. Poole, with the C.M.S. missionaries of the station, met the whole of the members of our Church then present at Nagasaki in the upper room at Deshima school. Stephen Koba San, in behalf of the catechists and Native Christians, first read an address of welcome to the Bishop, and Nakamura San next read the same in Japanese. It was indeed an interesting sight, full of happy augury for the future. Some sixty were assembled. Then came an entertainment, consisting of ceremonial tea; sweets and cakes being set before each guest on a small tray, accompanied by a folded paper in which they carry away the unconsumed portions; and tea, without milk or sugar, in dainty little cups of porcelain. After general conversation the meeting broke up about five o'clock, and as the Bishop said "*sayonara*" it was evident he had won the hearts of all. We all feel that the work has received an impetus; all are cheered and encouraged by the practical sympathy shown in every direction.

\* To understand the position of the Island of Deshima in connection with the town of Nagasaki, reference should be made to a view of the latter place in the GLEANER for Feb., 1884, p. 14, where the bridge connecting the island with the mainland will be seen, and the island itself jutting out into the bay. The buildings shown in the above will also be seen, though they are not so easily distinguishable. The description of the picture above is as follows:—Going from right to left the small building with the tree in the rear is the Society's church; the next with the cupola and cross was formerly the church but is now used as a schoolroom; the small house by its side, lying back, is the catechist's house; the next, with the church spire behind, is the residence of the Society's missionary, the Rev. A. B. Hutchinson. The other houses to the left are not connected with the Mission. The spire in the rear of Mr. Hutchinson's house belongs to the church of the American Mission.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER VIII.



R. FRASER stood in the "fitting yard" at Port Glasgow, where a large ship of his was being furnished with her masts and rigging. The noise of hammers and rivets, the clatter of iron plates and bars, was deafening. The rattle of blows so filled the air that all minor sounds were drowned and overpowered.

Yet an experienced ear could distinguish something which all the fury of hammers and the resounding of metal did not wholly hide. The spirit of discontent was abroad in the "fitting yard," and the master knew it well.

He stood watching two men who were busy with a huge mast; they were fastening curved iron plates one below another, riveting them into place; and the great hollow shell slowly lengthened as they worked. Its enormous length lay along the ground, girdled here and there by rings and bands, and bound together at all points by the rivets, which were beaten whilst red-hot until they were welded into the very substance of the mast itself. "Fraser's" had the credit on the Clyde of doing honest work thoroughly; and John Fraser himself took no small pride in the fact.

But of late there had been scamped work done. Light rivets were thrust into holes, because the smaller the amount of metal the fewer the blows needed to drive it home; imperfect material had been patched on and smoothed over; and it had proved useless to expostulate with the foremen.

Thereupon Mr. Fraser had dismissed one or two men, and had taken on others who seemed to him to be made of more honourable stuff. This had infuriated the great mass of his work-people, and there was evidently "mischief in the wind."

The master looked over the dingy space filled with chips of iron, with blocks and bars, and half-wrought spars, and over the sheds over whose roofs the floating steam-wreaths told of the mighty power which man had imprisoned and tamed to his will. John Fraser had counted the cost before attempting to brave his men, but he and his manager had chosen what seemed to them the only right course, and if things turned out awkwardly, there was no help for it! But he was well aware how serious a thing it would be for him were his men to leave him in the lurch, and force him to break his contracts, and leave the ships unfinished.

Presently, as if by magic, the riot of sound died down. The clock above the archway pointed to the hour for ceasing work; sinewy arms let the heavy hammers drop to the ground, and hardened hands were drawn across foreheads damp with toil. Tools were collected and shouldered—in another minute the men would be trooping away.

Mr. Fraser was no talker.

His men knew little of him: he was "the master"—a being removed far from them by education and interests. They were proud of his name in a sort of way, but "Fraser's" to their minds had more to do with the yard, and the ships, and the trade, and the wages, than it had with the quiet man who was looking at them as they filed past him towards the gate.

He noticed their lowering faces, their knitted brows, and firmly-closed lips. He felt that he must say something to them, uncover something of the stirrings of his own heart.

He stepped upon some beams of timber lying near the gate, and held up his hand.

"My men!" he said.

They stopped, astonished; then they eyed him distrustfully: was he going to tell of fresh changes? more dismissals? more interlopers forced upon them to take the bread from their mouths?

"My men! listen for two minutes. I believe that you wish, most of you, to do what is right, to make the best fight of it for yourselves and your families; and you feel that life is too hard for you sometimes—fate, as we call it, too strong against you."

A murmur rose from some of the pairs of straightened lips, and from one man came a mocking laugh.

"I know," Mr. Fraser went on, "for I, in my lot, have felt it also. I speak from the experience of our common manhood. See there," and he pointed to the ground strewn with the litter of labour; "see how you toil here, knowing little but of the sky above the yard wall, and your work it grows beneath your hands; and yet, outside there is the river, and beyond the river is the wide sea; and after our time still the river will flow, and the great sea sink and fill as our fathers have watched it do, and as our children will watch it when we are gone."

The crowd gathered nearer. What was the master driving at, throwing grand words at their heads in this way? Had he gone daft? or had he got religious like some of the preaching-folk who came about the streets at odd times on Sabbath?

"Believe me," the earnest voice went on, "the reason of half our discontent and care is *our own selfishness*. We keep our eyes low down, thinking only of our own pitiful gains (remember, I am putting myself in the same case with you!), looking only for our own pleasure—a pleasure which is too often as mean and worthless as the gains themselves. But surely as the river flows past us to the sea, as surely as the sun is above us, so surely there exist higher, worthier things than either money or selfish pleasure, things which are *ours* if we choose!"

"I think that I have only lately understood this—only very lately, in spite of the culture and the book-learning which I have striven after my time. But I *know* it now, and I wish that each man of you knew too! Here, on the world we strive and suffer, and the good God will make us wait to help us and lift us up. Only let us cease to think of ourselves so entirely—our own wants, our own likings, our own rights. We all of us have more than we use well, if the truth is faced. Do the hands of ours always work work which is fit to show? Do our mouths speak as wisely as they might? our ears and eyes serve all the purposes for which God granted them? Let us use well what we have, and it may be that God will add to our store. But, my men, just think of the millions on this world, who like us are God's children, His creatures; think of the misery of slaves toiling beneath the lash, of captives shut in with darkness, of the lust and cruelty, the ignorance and injustice that there is in the world!"

"And thinking of this, is there a man in this yard to-day who would not stretch out a hand to help if he could? Let your hearts answer me the hearts which utter truth. Lift your eyes then—from the Mondays and Tuesdays and Thursdays, and the sordid thoughts they bring. Look out over the world, and ask 'Why has God made me? am I fit to be a living man placed here for two or three score years, and then bound to step out into a wider life in some other state of being? Am I making the world better for God's sake? or am I helping to make it worse at the devil's bidding?'"

John Fraser's words had poured forth almost in spite of himself. They failed him now; and his face was quite colourless, and his knees trembled under him as he strode away through the gates.

"Why did I talk like that?" he was questioning with himself; "they have neither understood nor cared; I have made myself ridiculous in their eyes, and done no degree of good." And he struck the pebbles from his path in his nervous agitation as he crossed to the pier.

He was mistaken. His words *had* done good—the good that earns words, spoken in the cause of the Truth, must always do. The effect was not given to him then to measure or mark, but in the after time he knew that his strong, brief remonstrance against dead, hard, selfish ignorance had indeed not been in vain.

And for him it was the turning point in his career. This public declaration, this ranging himself on God's side, did wonders for John Fraser. Perhaps when all the "fruit" of our efforts in the Master's field is known the blessing to our own souls may be no small share thereof.

And now to John Fraser a blessing did come.

He sat down that night and wrote two letters—one to Denis Fayre, and one to his dead wife's friend in China.

To Denis he said that he would help him in his determination; that money would be needed for education befitting a missionary, and money should be forthcoming; that if he could aid him in any way, direct or indirect, he should count it a real joy. "Denis," he wrote, "I shall take of 'my' silver, 'my' gold, no more. It is mine as a loan, and I must use it as God gives me grace. You have a more precious wealth—you



health, energy—you can go forth to carry the Master's message. I stay to do what He has seen fit to entrust to me; but, at least, I can lend you a hand of help. Go in Christ's strength, my lad, and you will conquer."

To Mrs. Kiepyer his letter was in a different strain. His words had a humility about them, which was a strange thing to find in utterances of John Fraser's. He spoke of his children, of his own life; of the blind mistakes he had made hitherto; of his longings for strength to do something for the Master while yet it was the day. "And I think," he added, "it was your large sympathy, your intense realisation of God's coming kingdom when our Father will reckon up His children's love, and demand the souls of their brethren at their hands, that made me think religion something wider than the knowledge that one's own sins could be forgiven by a merciful Saviour. Not only in China will voices arise to bless your name, my friend."

He was right. Religion, true and real, must ever work for the rescue of perishing souls, must ever teach the charity that seeketh not her own. And this is why the hearts that water others are watered also themselves.

### "THUS SAITH THE LORD OF HOSTS, 'LET YOUR HANDS BE STRONG.'"



ET your hands be strong"! ye workers for Him  
In the far-off harvest field;  
Nerved with a faith that no toil can dim,  
And with love that will never yield.

"Let your hands be strong"! and His banner unfold  
In the face of every foe;  
The power of God shall your arm uphold,  
Nor let His Flag lie low.

"Let your hands be strong"! with an earnest grasp  
On each sin-sick, sorrowing soul;  
Rescuing it with a swift hand-clasp  
From the turbulent water's roll.

"Let your hands be strong"! for the work is great,  
The guerdon is greater still;  
For the sweet reward ye can gladly wait  
While doing the Master's will.

"Let your hands be strong"! with a strength God-given,  
Nerved by the power of love;  
Fresh from the furnace-heat of heaven  
And sought from the God above.

"Let your hands be strong"! for our hearts of prayer  
Are rising to God for you,  
Your burdens we feel, and your toil we share  
With your gladness of spirit too.

EVA TRAVERS POOLE.

### A YOUTHFUL CONVERT IN TRAVANCORE.



It may be interesting to the readers of the GLEANER to know something of an incident which has lately occurred in Travancore, and has been a cause of great thankfulness to the missionaries stationed in that lovely little kingdom.

For some years a Chetti (weaver) boy has been learning in the Model School attached to the Cambridge Nicholson Institution at Cottayam. Lately he has been monitor in the school, in which the average attendance is about 100, comprising children of Christians and various castes of heathens. On Monday, November 12th, early in the morning, he came to see Mr. Caley, in company with John Paul, his cousin, who became a Christian about four years ago, asking to be baptized at once, saying that he had not told his parents of his intention, for he wished it to be done as quietly as possible, and he knew they would oppose him. He is seventeen years of age, and by law in this country when a boy is sixteen he is considered of age to judge for himself. He has been in the habit of joining John Paul in reading the Bible, and in prayer in his house, and has been so long under Christian teachers that he knows a great deal of the truth, and God has touched his heart and shown him that it is truth; and though Mr. Caley believed him to be thoroughly in earnest, and had for some time hoped he would come forward, he did not think it right to receive him without the knowledge of his parents. He said

they ought to have a chance of speaking to him and using moral suasion in the matter, so he bade him wait awhile, but promised to stand by him and give him all the help he could, so he went to his duties in the school as usual.

During the day, the parents having heard of the boy's intention, the father sent for him, saying he was ill and wished to see him, so he went to his house and did not return at all that day. The next morning John Paul came to say they were keeping the boy a prisoner in the house, so at once Mr. Caley went to see if he could help him. Immediately on his arrival the family of the boy, and all the neighbours, gathered around; the women, shrieking, weeping, and beating their breasts in great grief that he should think of forsaking them and the faith of their forefathers, threw themselves at Mr. Caley's feet and besought him not to take him away from them; and the poor mother said, "Oh! let him stay with me till I die, and then you shall have him," not knowing in her frenzy what she was saying; her further words were, "If I die to-day I will give him over to you to-morrow." Mr. Caley told them the boy wished to become a Christian, but he would not baptize him without their knowledge, therefore he had come to talk with them, and said, "I will not take him away from you, but he must be free to choose for himself—where is he?" For some time he could not find where he was, but at last John Paul went to the back of the house and said he was there, and Mr. Caley tried to reach him, but could not because of the crowd. It was useless to speak to them, they would not listen, but got hold of the boy and pushed him down, and threw the sister's children upon him, telling him to think of them and not forsake them. Then they took him up and tried to carry him off by force, but he stretched out his hand, and got hold of Mr. Caley, and clung to him, begging him to take him away. Some of the women also got hold of Mr. Caley, others cried out, "You must not touch the Sabib."

In the confusion the boy got free, and ran off as fast as he could to the Mission-house, Mr. Caley following. After about an hour all the family also came to the Mission-house, and the women threw themselves down on the study floor, and there they lay weeping and moaning, scarcely seeming to listen to anything that was said to them for more than an hour. Mr. Koshi, the head master of the Model School, who has been in a great measure instrumental in bringing the boy to the knowledge of the truth, came in and spoke with them. He has been always very kind both to the boy and his family, and has a great deal of influence over them. Mr. Caley told them they must not think that becoming a Christian would make him less kind to them, on the contrary he would be a better son and brother than he had ever been, if he became a true follower of Christ; that when people are true Christians they try to do their duty more faithfully, and spoke to them of the way of salvation, and of the everlasting happiness to be obtained by becoming the disciples of Jesus, and asked them if it was not their wish that the boy should be good and happy now and for ever. They asked if they might see him, and of course permission was given, and he came to them. The interview was most affecting; the mother embraced him, begging him not to leave her, but he gently and firmly told her he must become a Christian, that he had long thought a great deal, and read a great deal about it, and knew it was right, but only now had come the firm determination to be baptized, and become a disciple of Jesus. The boy's behaviour was really very good. Firm in his resolve to become a Christian he yielded to his mother in all things which he could. He said he would not forsake them, but they must do as he had done. And by God's grace strengthening him he stood firm through all this trying scene, and at the last the father and mother took his two hands in theirs and placed them in Mr. Caley's, thus giving their consent, and delivering him over into his charge, asked him to direct his course for the future. We were much surprised, but truly thankful, for such an ending to this most trying and anxious time.

The family then quietly left, and he remained with the students in the Cambridge Nicholson Institution till the following Sunday, coming in every day for conversation and prayer with Mr. Caley. On Sunday, November 18th, he was baptized, and it was truly quite encouraging to see his devout behaviour, and to hear the clear, hearty tone in which he gave the answers in the Baptismal Service. He spoke as though he had really made up his mind, and had not a doubt or a fear, but knew he was setting his feet in the right way.

He chose the name John Joseph, saying that Joseph by being taken away from his family was the means of saving them, and I think he is hopeful that he may be able to influence his family and induce them also to follow his example. May God grant that he may by his consistent Christian conduct draw not only them, but many others into the true fold.

Dear friends, we ask your prayers for him that he may ever be kept in the way of righteousness, and become a burning and a shining light, and that he may be able to persuade many others to accept the love of Christ so freely offered to all.

Cottayam, Travancore.

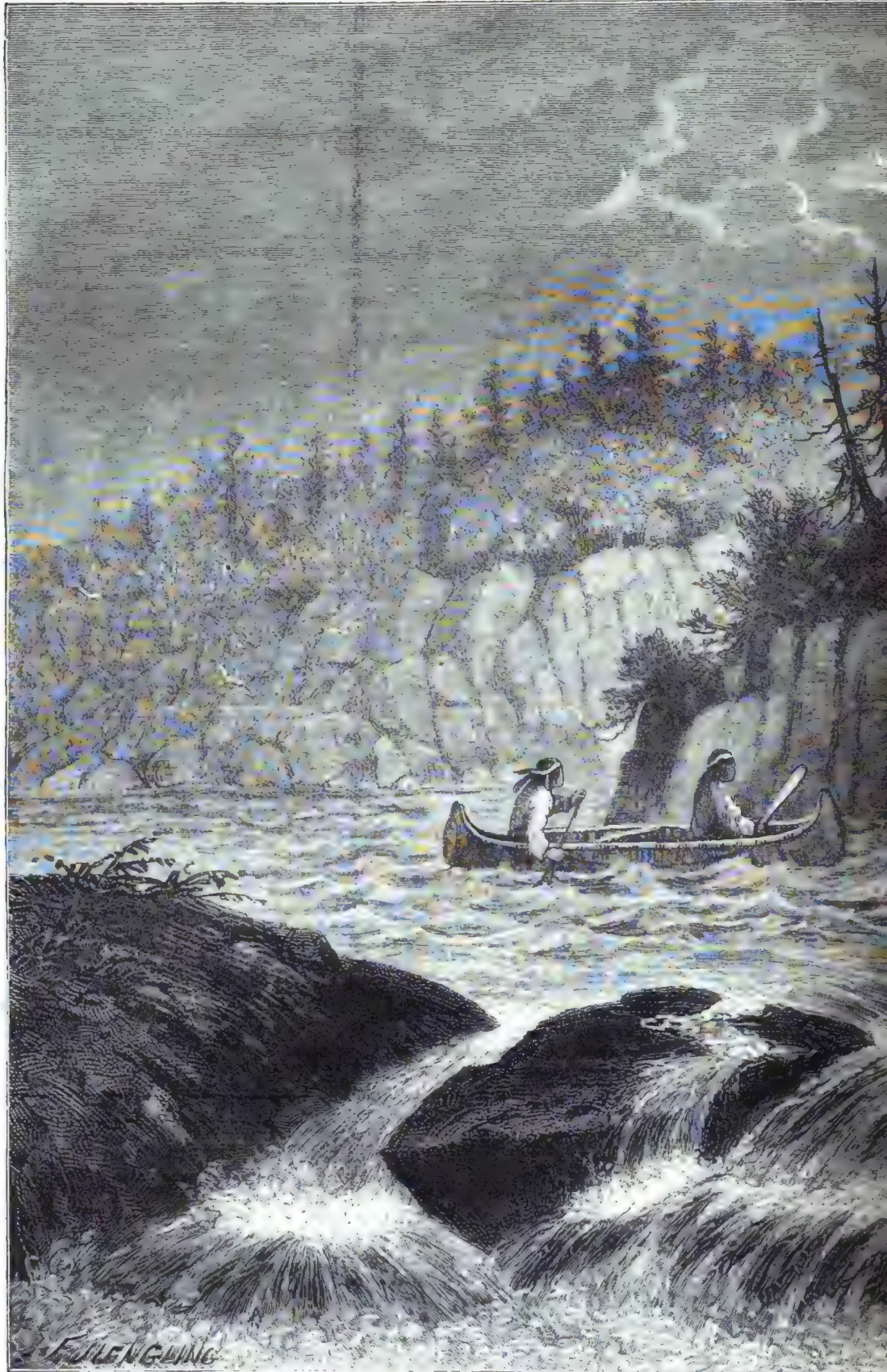
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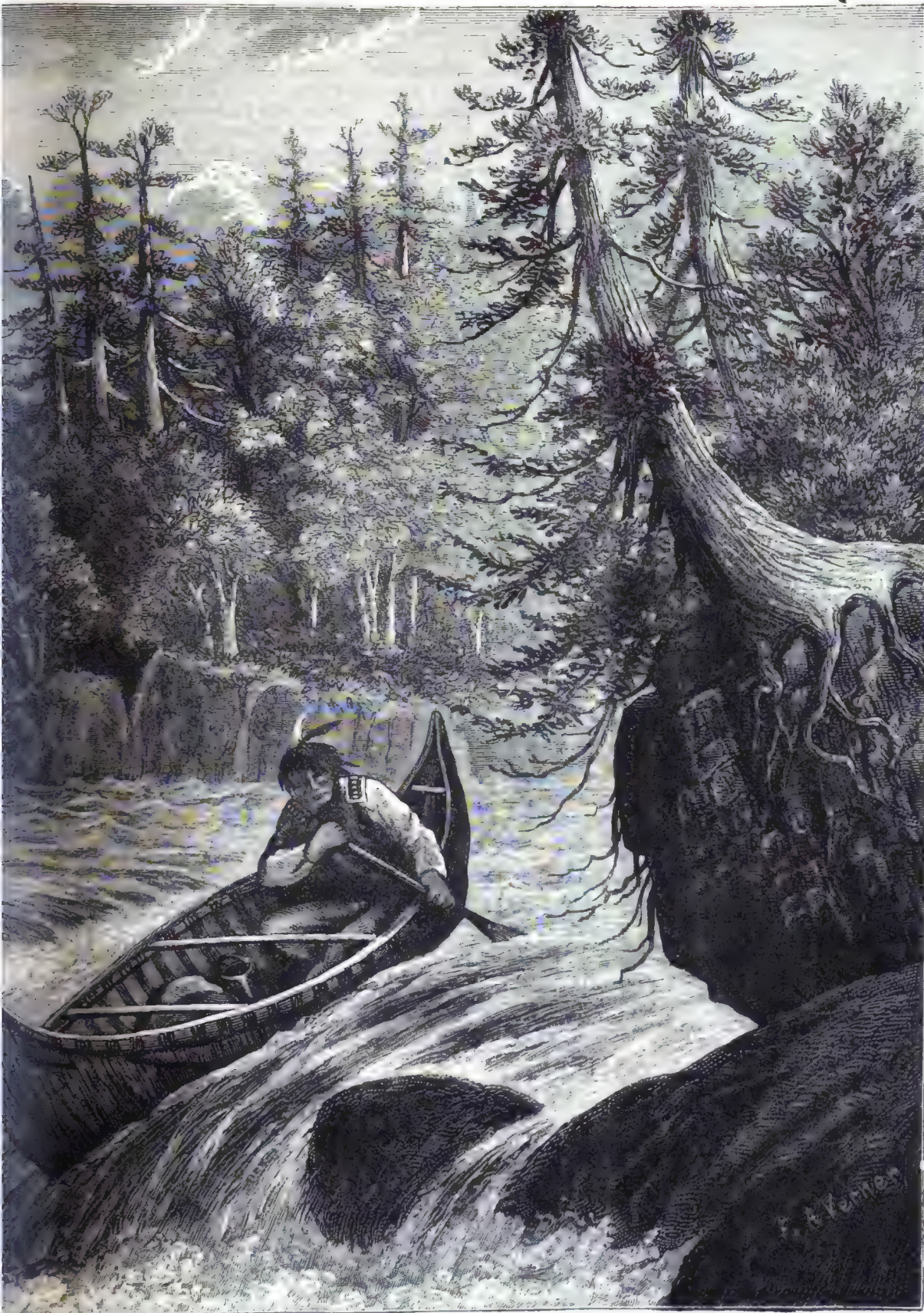
## OUR MISSIONS IN NORTH-WEST AMERICA.

**I**T is just ten years since the C.M.S. Committee in their Annual Report for 1873-4, announced that North-West America presented a field, not for retrenchment, as was at that time supposed, but for extension. The ten years have abundantly proved the correctness of their view. The Society's expenditure in those vast territories has increased from £6,200 to £12,500, and if the North Pacific Mission across the Rocky Mountains is included, from £6,800 to £16,600. The number of missionaries, ordained and lay, including the Native and country-born clergy, has risen from 21 to 35. The statistical returns are imperfect, but there is no reason to doubt that the number of Red Indians professing Christianity under the Society's care exceeds, and probably much exceeds, 10,000. No Mission has called forth more sympathy from the Society's friends, or called it forth more justly; and for no Mission should we more fervently praise Him whose work it is.

The progress of the vast territory in which these Red Indian Missions are carried on was illustrated by the consecration, on June 24th, of a Bishop for another new diocese there, that of Assiniboia. Yet one more is to be established shortly, for the great Peace River district. These will be the eighth and ninth bishoprics in those vast regions, not including Algoma, which is reckoned in Canada proper; and of the nine bishops, four will be missionaries of the C.M.S., viz., Bishop Horden of Moosonee, Bishop Bompas of Atha-







NORTH-WEST AMERICA.

basca, Bishop Ridley of Caledonia, and the Rev. R. Young, who is soon to be consecrated Bishop for Peace River.

Travelling is an important part of a missionary's work in North West America, whether he be a bishop or a lay catechist. The winter journeys, as most of our readers know, are taken on snow-shoes or in dog sleds. The summer journeys are mostly on the mighty rivers and lakes, and are vividly depicted in the engraving on this page. Another tremendous journey they are. Take the Diocese of Moosonee alone. Last summer Bishop Horden was not travelling himself, having heavy duties at Moose, but he sent a summary of the journeys then being taken, and lately taken, in different parts of the country. Archdeacon Vincent, he said on reaching his home at Albany, would have travelled 2,000 miles; the Rev. H. Nevitt, of Moose, 1,500 miles; the Rev. John Sanders, of Matawakumma (an Ojibbewan Indian), 1,800 miles; the Rev. E. J. Peck, of the Eskimo Mission, 1,600 miles; the Rev. G. S. Winter, of York, 1,200 miles; the Rev. J. Lofthouse, also of the Eskimo Mission, 2,000 miles. In the Diocese of Athabasca the distances are still vaster, and in September last Bishop Bompas was starting on a two years' trip to his northern territories within the Arctic circle, and up to the borders of Alaska.

"In journeyings oft" is the special experience of our brethren in North West America; and "That it may please Thee to preserve all that travel by land or by water" is a specially suitable prayer in their behalf.



## THE NORFOLK C.M.S. LADIES' UNION.

To the Editor.

**S**IR,—We have had a delightful meeting of the Norfolk C.M.S. Ladies' Union at Thorpe Rectory, and several who were present expressed a wish that an account of it might be published in order to enable them to reply to the oft repeated question, "What is the use of this Union?"

The objects are clearly expressed on our card of membership. They are "To pray for the Society, to work for it, to read about its missions;" and the intention of our quarterly meetings is, that we may unite in prayer, and take counsel together as to the best means of promoting these objects. That wonderful missionary psalm, the 96th, was read, and earnest prayer was offered that in all we did we might seek only and always God's honour and glory, and feel what a precious privilege He had given us to be workers together with Him. Many inquiries and suggestions were made on the subject of working parties, and we were urged always to consider them not merely as means for collecting money, but as opportunities for seeking to promote a true missionary spirit. An instance was given of a party which was regularly opened with Scripture and prayer, and a real interest in the cause was taken, the result of which was that £20 was received for work at the end of five months. The Juvenile Association in the same parish contributed £14. The lady stated that she had so few workers in her little country village, that she feared it would not be worth while to have a schoolroom sale, but she had one; almost every thing was sold and £15 added to the Association.

Another lady lived in a remote village where great difficulties were experienced, but she had for years kept up an interest in the C.M.S. through the school children, who had a basket and worked for it, and got others to help them, and they carried it about themselves for miles.

The question was asked, "What is to be done with coarse knitted baby socks and other things of that kind, which will not sell?" the answer was that any warm things would be received with the greatest gratitude in the N.W. American stations, and might be sent to the Missionary Leaves Association. Many old people would gladly knit comforters and muffatees if it were made known that a parcel would be made up for those cold regions.

It was suggested that if a box were put on the table at a working party, nearly enough would be sure to be put in to keep up the supply of materials, or members would give a penny a time.

A lady said that she knew of a very successful working party in a town where shop assistants seemed much to appreciate spending an evening once a fortnight in a drawing room, and working for the cause in which they were led to take interest.

It was considered to be desirable that centres for the reception of work should be appointed in different parts of the country.

The remark was made that each village liked to know the results of its own handiwork, which is most true. If possible the lady who sends it should have her own table at a sale, or, at all events, that a separate account of it should be kept.

On the important matter of prayer, it was recommended that the Cycle of the C.M.S., which is printed at the back of the members' cards, should be used every day, and the annual reports of the Mission to be remembered should be read on the same day; a plan which was found to give great additional interest both to the work and the prayer for it.

As regards the publications of the Society, one lady said she found it very useful to lend the GLEANER as a magazine; another said she had got fifteen people to take it monthly in a little fishing village.

This discussion lasted for about an hour, when the kind rector came in, warmly expressing his pleasure at seeing his drawing-room filled with so many friends to the good cause, and introducing to us the Rev. E. Sampson, of Selby, who gave us a most beautiful address. He entreated us to undertake this work not merely for the C.M.S., or for Mrs. This or That, but distinctly as a work for the Lord Jesus Christ out of love to Him, and out of a sense of our indebtedness to Him. He said before the Lord left the world, some of His disciples might be thinking when He would die or how He would die; but Mary's thought was, What shall I do for Him before He leaves us? and she brought her alabaster box of very precious ointment and poured it on His head, because she loved

Him, and that love filled the house with the odour of the ointment, and the Lord said of her, "She hath done what she could." A good bishop was once observed to be uneasy on his death bed, and his chaplain asked, "Is anything the matter? Are you afraid to die?" He said, "I am not afraid to die, but I am ashamed to die, because now I realise how much the Lord has done for me, and how little I have done for Him." We were urged to consecrate ourselves wholly to Him.

After the address we had another little prayer, and then we adjourned to the garden for tea, and had the pleasure of seeing old friends and making new ones, all united in one common object; and in half an hour we dispersed to our various homes, feeling indeed that it had been good to be at the Ladies' C.M.S. Union Meeting, and hoping that many more would share our pleasure in belonging to it.—I am, yours faithfully,

S. C. E.

## ANOTHER "GOSPEL TROPHY."

**T**HE following account of another "Gospel Trophy" is sent to us by the Rev. J. W. Balding, of Baddegama, Ceylon:—

I must mention the death of one of our Native Christians. He may well be called a "Gospel Trophy." He was baptized at the age of twenty-one, in February, 1879, and for about a year and a half conducted a school in one of the coast villages. He was attacked with a very serious illness, and naturally desired to return to his home to be nursed by his mother. His father is a devil-priest. The father said that no Christian minister or teacher should pray or read the Word of God in his house. However, the native pastor and schoolmaster visited him several times. The last time I saw him I was anxious to remove him to the hospital, as his home was so wretched, but he preferred to stay with his parents. When we knelt down to pray with him his mother left the room, shouting most cruel and cutting things. Shortly after that visit he was called away to the better home. His parents would not permit a Christian burial; he was buried as a Buddhist. The Native pastor and schoolmaster were present at the funeral. The father came to see me some time after, but did not express any sorrow at the death of his son. The following is an extract from a letter I received from the Singhalese schoolmaster relating to our departed brother: "He was a Buddhist priest, and had put off robes when he was admitted into our school, at the age of about eighteen years. I have no recollection of the exact date of his conversion, but I believe it occurred about six years ago, and ever since that time he led an exemplary Christian life. When I think of the bitter nature of the afflictions he had to endure for the sake of embracing Christianity, I cannot but see that he was blessed with an extraordinary measure of the Spirit of God. I taught him in the school, but I can safely say that I learnt from him many lessons of Christian patience and meekness."

## LETTERS TO THE EDITOR.

## The Gleaner at Railway Stations.

**D**EAR SIR,—I have noticed that religious papers are placed in the waiting-rooms of various railway stations, and the thought struck me, would not friends of the Society be glad to supply their nearest railway stations with the GLEANER? It would increase the circulation of the Magazine, and also attract the attention of travellers to missionary work.

If you think this plan a good one, will you kindly insert this letter in your next number? My sisters and I will undertake to supply the S. E. R. and G. W. R. Stations at Reading, and the G. W. R. Station at Newbury, every month with the paper.

M. V.

## Sunday School Contributions "In Memoriam."

**D**EAR SIR,—The account in the July GLEANER of a "A Posthumous Gift from a Sunday Scholar" has made me think you might like to hear of other such cases.

Two of my Sunday Scholars—girls of fourteen—were taken from us, within two months of each other, nearly eleven years ago. Both were zealous missionary collectors. On their death the members of their class collected eleven and sixpence for the C.M.S., as the most fitting memorial of "Mary" and "Rosa." This was sent direct to London, and acknowledged on the cover of the "little green book." Then the mothers of the two girls, and the aunt of one of them, asked for missionary boxes, so that they might continue the dear children's work. This they have done ever since. It is most touching, on the last Sunday of the year, to mingle Mary and Rosa's contributions with those of the present members of the class to which they once belonged, and their "zeal hath provoked very many."

The original class is now scattered, but from a good many of those who knew them I have received at different times sums of money for the cause. Mary and Rosa had so much at heart. Only last month, one of their former class-fellows sent me, all the way from Sydney, N. S. W., £1 for my Sunday-school Class bag.

W. JESSIE LÉON.

St. Saviour's Sunday School, Liverpool.



## THE STORY OF THE NEW ZEALAND MISSION. PART II.

### VIII.—The Martyred Missionary.



T was in the year 1861 that Mr. Carl S. Volkner was admitted to holy orders in New Zealand, and was stationed, in the beginning of 1862, at Opotiki. It was a difficult and anxious post. It had been left six years without a resident missionary, and the heavy labours of those stationed nearest gave them but rare opportunities of visiting its people. The Romanists, too, had a mission in the place, and their disciples rivalled the surrounding heathen in drunkenness and Sabbath-breaking. The Protestant Christians may have numbered a thousand, but they were also sunk into a deplorable state of carelessness and sin. The newly-called evangelist found that his work was not only heavy, but often perplexing and depressing; but as if he foresaw that the course which was to terminate in the crown of martyrdom was to be a short one, he applied himself to it in double earnestness, boldly holding up the standard of the Bible, and diligently preaching throughout his district. At the close of the year he was able to speak cheerfully of progress.

A year later Mr. Volkner wrote: "The natives here have worked hard all the year to get the timber sawn for their new church, and to raise money to pay the carpenters for erecting it. It will cost more than £600. They have now paid the last instalment of £150." This new church was opened with general rejoicing, January 30th, 1864. (*See the picture.*)

Within a few weeks after, messengers arrived with the news of the British conquest of Tauranga. The Opotiki natives were fired with indignation; the cry for war was raised; the hideous war-dance followed; their missionary was disregarded; and the fighting-men proceeded to the scene of battle. On their way they were met by a party of natives friendly to the Government, and supported by the Queen's troops. A battle ensued, the Opotiki natives were defeated, and their chief killed in cold blood by the natives of a place through which they passed in their retreat. Two steamers likewise pursued them for fifteen miles along the coast and killed several of them. On returning to their homes they found all the European traders had fled, and the coast was blocked to prevent any supplies reaching them. The missionary was left alone with his flock, surrounded thus by the dangers and the horrors of war. The Maories did not show a sign of ill-feeling towards him. They said they were defeated because of their evil ways, and not regarding God more; that He let them be defeated because of their hardness of heart; and it was only of God's mercy that so many had come back alive. It was a wonder to them that any had escaped. In that defeat they lost twenty-two men, and all they had with them, namely, seventeen canoes and boats, many guns, and all their clothes and books. When the cold and wet weather came on their misery began; the only clothes they had to meet it were what some Christian ladies in England had kindly sent, which Mr. Volkner distributed. Thus weakened by the hardships of war, very scantily clothed, and almost without food, a fever broke out amongst them, and soon raged like a plague. Eighty died in two months in a population of 500.

Christianity showed its fruits in the Maories during this disturbance. Whilst these natives were at Otamarakau some military and civil officers from Maketu passed without observing a piquet that lay concealed. It was a strong detachment with their guns loaded. The Maories knew them to be officers, but as they were not then come to fight, the chief forbade his people to fire. When these officers passed again on their way home, the chief stepped out and told them what danger they had been in, and kindly warned them not to come that way again. Whilst at Maketu, the Maories got possession of some of the commissariat

cattle. The teachers considered them to be stolen property, and advised the people to drive them back. They did so, although they were so short of food at the time that for several days they had only four potatoes each as a day's allowance.

But still severer trials were at hand. We have seen something of the rise and spread of the Hauhau sect of fanatics. Strengthened by the adherence of the Maori king to their doctrines, and full of revengeful projects against the missionaries, whom they identified with the British forces who had already defeated them, they determined to invade the East Coast early in 1865, to rekindle the war, and put the European teachers to death.

Our missionary felt it his duty to inform the Government of the leaven of hostility that was thus spreading. It was during his absence for this purpose at Auckland that the torrent of Hauhau fanatics arrived at Opotiki, with Patara, a man well known as of notoriously bad character, at their head; Kereopa, a pretended prophet, was associated with him. Kereopa made use of a soldier's head, embalmed as we have described in an earlier number, using it as an oracle by the aid of ventriloquism. They were coming, it was said, to obtain men who should fight the soldiers, and to instruct the people of Opotiki in the new religion. Alas! the tidings created not alarm, but delight amongst the natives. Great preparations were made to welcome them. The women, over 200 in number, formed in a double line to receive them—Patara passing through them amidst the greatest rejoicings. Then came a feast after the old Maori fashion—dead oxen, potatoes, and water-melons. When it was evening, Kereopa, placing himself in front of the skull, addressed the people, abusing the missionaries, by whom he declared they had been robbed of lands, money, and blood; and then conducting them into the church, initiated them into the new religion, the Hauhaus running round the new proselytes, shouting and using various forms of incantation till the people seemed to be possessed. They fell on the ground in a state of stupidity, some of them remaining without meat or drink for four or five days.

News of their proceedings reached the absent missionaries, and their friends besought them to remain where they were until the storm had blown over; but they refused, conceiving it their plain duty to return to their converts. Immediately their vessel arrived, Mr. Volkner and the Rev. T. S. Grace were treated as prisoners, being seized with the rest of the passengers and crew and shut up together in a large house. A mock auction of Mr. Volkner's property had been held only two days before. Still it seemed impossible to realise that their *lives* could be in danger from a people for whom they had thus been spending themselves and being spent, and an attempt was made to obtain release by a money ransom. It failed, and betaking themselves to Him who has promised, "When thou passest through the waters I will be with thee," they had prayer with their fellow-captives, and read together Psalm x., "Why standest Thou afar off, O Lord? Why hidest Thou Thyself in time of trouble?" &c. About one o'clock (March 2nd, 1865) they had prayer and reading for the last time. "My poor dear friend," wrote Mr. Grace afterwards, "offered up a most earnest prayer. During the morning I could not help noticing the calmness of his manner, and the beautiful smile that was on his face."

The murderers now came to the house where all were confined together, and selected their victim. The one who had left home and kindred to bring the tidings of salvation to their perishing souls; the one who had clothed them when naked, and fed them when sinking for lack of food; who had tended them in sickness, and soothed them in suffering—he was led out alone to die. As if in fiendish mockery of his former loving labours in their behalf, they took him to a large willow-tree near the church, and attached a block and tackle brought from the ship to

one of its branches, stripped him of his coat and waistcoat, and bade him prepare for death. He asked for his Prayer Book, which was in his coat-pocket, and they brought it. He knelt down, asking for a short space in which to pray, and then poured forth his last petitions, not for himself only, but for his murderers. Rising from his knees, he shook hands with them, and then said, calm and fearless, in a strength beyond his own, "I am ready." They placed the rope round his neck and hauled him up, but let him down again instantly, and as life was not extinct they cut off his head, and rushed forward to taste his blood—many rubbing it on their faces and committing other atrocities. It is almost too painful to have to record the further statement, that "some of his old friends took part in all this."

It is thought that Mr. Volkner's life was the only one especially plotted against, both by the Hauhaus and the Romanists, so that Mr. Grace's was not similarly in danger; but it is impossible to say what might have happened when these savages had once whetted their appetite for blood, had not H.M. ship *Eclipse* providentially arrived at this juncture, and Mr. Grace contrived to make his escape.

The Hauhaus went on to Waiapu and Poverty Bay, with the avowed purpose of murdering Bishop Williams, of Waiapu, the patriarch of the New Zealand Church. It became necessary to remove the Mission families to a place of safety; and this was done with the help of kind friends and substantial assistance from Government; but the Bishop's house was plundered and the labour of years was destroyed. His son remained behind to support the faithful few; and after the first wild onset of the fanatics had carried everything before it, two loyal chiefs, Mokena and Henare, with a detachment of 150 soldiers, thoroughly defeated them and drove them out of the place.

The contrast between the issue of the conflict in Opotiki and in Poverty Bay is very suggestive. The Mission at Opotiki had been so insufficiently worked before Mr. Volkner's arrival, that Christianity seemed to have obtained no real foothold in the district. The promising appearances were swept away by the first flood-tide of evil. At Turanga (Poverty Bay), on the contrary, the Mission seemed indeed overwhelmed for the moment, like a gallant ship that bends to the blast, but the labour of many men for many years was speedily manifested in the way in which it rapidly righted itself. Though "cast down, it was not destroyed." It is very important to bear this in mind as an answer to the favourite assertions of the opposers of missionary effort as to the uselessness of our work among the heathen.

It is interesting to know that the martyr's prayer for his murderers was in one instance at least not unheard. Five years after his crime had taken place, Kereopa fell into the hands of justice and was executed. He was carefully instructed by the missionaries, who found he was by no means destitute of head-knowledge; but for a long time he was unwilling to make a full confession of his guilt. On the last morning, however, when Mr. Williams said to him, "Kereopa, perhaps you may not

regard yourself as a principal in this murder, nor think yourself as guilty as other people believe you to be"; he interrupted with great warmth, "Oh, do not say that; it was I who did it; it was I who caused the death of Mr. Volkner," and now he seemed to realise, with fuller comfort, what he had often repeated before that he looked to Christ for the pardon of his sin. If this was plucked as a brand from the burning, even at the eleventh hour, who shall say that the missionary laboured in vain?

E. I.

#### The Society's Publications.

DEAR SIR,—You will I know be pleased to hear that I have obtained a large number of subscribers in this little parish for your *C.M.S. Gleaner* and *Instructor*. We have about 200 houses, and I have now for the first 86 subscribers to the *Gleaner* and 21 to the *Instructor*. This I believe is what might be done in most of our parishes at least. M. D. Chepstow.

#### A Servant Girl's Collection.

TO show what may be done with a box, I will mention that a servant girl, who has had one about 15 years, and who is now about to leave Kew, on her marriage, has collected no less a sum than £17 1s. 8d. during that period. PERCY W. N.

#### MR. VOLKNER'S CHURCH.

THE Church shown in the picture is that built by Rev. C. S. Volkner at Opotiki in the Tauranga District. During the war it was used as a barrack, and loop-holes were made in the walls from which the troops inside could fire unseen. It was afterwards repaired by Government, and made over to the New Zealand Church. It is chiefly valued by the settlers, but on special occasions such as the Bishop's visit, the scattered Maories assemble there. The Natives call it Zion, while the English call it St. Stephen's, in memory of Mr. Volkner's martyrdom. The murdered missionary was buried at the east end of the Church, where a tomb-stone has been erected to his memory.



C.M.S. CHURCH AT OPOTIKI, NEW ZEALAND; BUILT BY THE REV. C. S. VOLKNER.

#### THE MAHARAJAH OF TRAVANCORE.

THE Native State of Travancore is, perhaps, one of the most interesting countries of India. Apart from its possessing some of the most beautiful and diversified scenery in the world, it boasts emphatically "a good land, a land of brooks and water, of fountains and depths that spring out of valleys and hills," it has a historical interest from the fact of its being the seat of the ancient and powerful Syrian Church of Malabar, as its members call themselves, Christians of St. Thomas, for whose preaching in India, in the year 52, their Church, they maintain, originally sprung.

In another respect, too, Travancore is interesting, though pleasantly so, from the fact that nowhere else in India is the caste system so elaborate. In a Hindu population less than that of the West Riding of Yorkshire, there are no less than 100 distinct castes, and nowhere else is the tyrannical power of the higher castes more apparent. It is now, indeed, becoming gradually weakened under the attacks against it, but it is still very potent.

Of the castes, the Nairs, a branch of the Sudras, form the most important section. They comprise the landed gentry, almost the entire class of Government officials, civil and military: none of them engage in trade. The Chogans c



next, but their importance lies more in their numerical superiority. Most of them are "toddy climbers" (see GLEANER for November, 1875). They are an industrious people, and some are influential. But while lower socially than the Brahmins and Nairs, they in their turn are reckoned far above the out-caste slave population. These distinctions of caste are enforced by a vigorous system of distances to be observed by lower castes in approaching higher. Thus a Nair may approach but not touch a Brahmin; a Chogan must keep thirty-six steps from a Brahmin, and twelve from a Nair; a Pulayan, one of the slave communities, must keep ninety-six steps from a Brahmin or Nair, and must not even approach a Chogan. Even a Pulayan is defiled if touched by a Pariah. And besides all these there are the wild jungle and hill tribes—the Hill Arrians, for instance, amongst whom the late Rev. Henry Baker, jun., laboured for so many years so successfully, and in whose midst the Rev. A. F. Painter is now living and working; and the Ilavars, with their degrading demon-worship, whose converts now form a proportion of the congregations under the care of the London Missionary Society. But Travancore is chiefly interesting from the fact that it is the most Christian country in India. Taking its population as 2,308,891, more than one-fifth of the entire population consists of Christians of various denominations. Striking fact, that where caste thus reigns, the power of the Gospel of Christ is spreading and will certainly triumph to the pulling down of the strongholds of superstition!

Travancore and the smaller kingdom of Cochin, immediately to the North, are two of the semi-independent protected states of India. The Rajahs of both kingdoms took the side of the English in the wars with Hyder Ali and Tippoo Sahib at the close of last century, and were accordingly confirmed in their thrones. Indeed, the war of 1790 originated in an attack by



THE MAHARAJAH OF TRAVANCORE.

Tippoo upon Travancore. The late Maharajah of Travancore, who died in 1880, showed, with his family, an enlightened spirit in many ways, and a desire to improve the condition of the people, and promote Western refinement, and the present Maharajah, who came to the throne in 1880, manifests an equal desire to follow in his uncle's steps. He is a Fellow of the Madras University, and is well known for his enlightened views and appreciation of European culture. Although himself still a Hindu, he manifests much friendliness towards missionary enterprise in his country, and in the Church Missionary Society's work in particular he has on several occasions taken unusual interest.

In August, 1880, two months after his accession, he visited the headquarters of the Society's Mission at Cottayam. This was an event of great importance, as no visit of the reigning prince had occurred since 1886, when the Rev. B. Bailey presented to the Maharajah of that day the sheets of his Malayalam Dictionary, which great

work was then passing through the press.

During the visit in 1880 the Maharajah visited the C.M.S. College, which is what is elsewhere termed a superior Anglo-Vernacular, or High School, and has nearly 250 in average attendance; the Cambridge Nicholson Institution, which is the Divinity Class and Training School, whence qualified students are selected and appointed to work as missionaries in their own country; the Girls' School of the venerable Mrs. Baker, sen., of which she has had charge for the past sixty years, the Mission Press, &c. Addresses were presented to His Highness by the masters and students of the College, the English and Native clergy, and the lay representatives of the Native Church. To all these the Prince cordially replied, concluding his remarks with the words of which, as written by himself, we give a facsimile below. The initials are R. V., his name being Rama Vurmah.

*Your labors  
have been increasing, year after  
year, the number of a loyal  
law abiding, and civilised population  
— the very foundation of good  
government* *RV*

## THE MONTH.



THE consecration of Bishops Hannington and Anson, at Lambeth Parish Church on June 24th, the Archbishop of Canterbury officiated, assisted by the Bishops of London, St. Alban's, Rochester, Lichfield, Dover, and Ohio. The sermon was preached by the Bishop of Saskatchewan.

THE Bishop of Chester, the Bishop-designate of Ripon, the Bishop of Assiniboia, Bishop Hannington of Eastern Equatorial Africa, the Dean of Winchester, the Earl of Belmore, and Viscount Cottesloe, have accepted the office of Vice-Presidents of the Society.

THE Bishops of Travancore and Cochin, Ohio, Assiniboia, and Wellington, N.Z., have had interviews with the C.M.S. Committee in the past month. The last-named Bishop, Dr. Hadfield, is an old C.M.S. Missionary, and we give on another page a portrait and short account of him.

A MEETING was held at the Mansion House on July 7th, in aid of the fund for paying off the mortgage on the Church Missionary House. An account of it appears on another page. The fund, up to July 14th, amounted to £5,550.

THE following missionaries have lately arrived in England, in addition to some of those whose expected arrival was mentioned in the GLEANER of May:—the Rev. A. D. Shaw, from East Africa; the Rev. J. W. Stuart, from North India; the Rev. H. C. Squires, from Bombay; the Rev. J. Verso, from South India; the Revs. A. J. Hall and T. Dunn, from the North Pacific.

FOUR of the C.M.S. Native Clergy have died within the past few months, viz., the Rev. T. Johnson, of Brass on the Niger; the Rev. D. Stranger, of Saskatchewan; and the Revs. Manahi Te Aro and Wiremu Paraire, of New Zealand.

THE third of the large Missionary Exhibitions was held at Blackheath on June 19-21. It was similar to its two predecessors at Cambridge and Norwich, which were described in the GLEANER; but each exhibition is more complete than the last, benefiting by previous experience. This one was opened by the Earl of Shaftesbury and the Bishop of Rochester. It was planned and managed throughout by the Revs. B. Baring-Gould and J. W. Marshall and Mr. Henry Morris, assisted by a Committee and by Mr. H. G. Malaher of the Missionary Leaves Association. The total receipts from the Exhibition and Sale of Work exceeded £1,000.

THE Bishop of Sierra Leone visited Lagos and other stations on the Yoruba coast in March last. He confirmed 288 African candidates, and admitted to priest's orders the Revs. T. Hardin, Isaac Oluwole, and S. Doherty (the two latter Africans). In Passion Week he arranged a series of special services at Christ Church, Faji, in which several European and African clergymen took part.

AN English lay missionary has been sent to the Niger Mission. Mr. J. Burness, who has been a builder, and will, it is hoped, be useful in both the secular and the spiritual work. Mr. Burness was a member of the C.M.S. Lay Workers' Union for London.

THE letters from the Rev. J. W. Handford, Frere Town, are very encouraging, and give a pleasant view of the work now carried on there. He particularly mentions the young teacher James, who was a freed slave, and who now carries on the school efficiently under his (Mr. Handford's) supervision. On Easter Day forty-three adult Africans were baptized. Of these, eighteen were freed slaves, and twenty-five from the native tribes round Mombasa. Mr. Handford writes, "They have all been under instruction for a long time. Several have no capacity whatever for learning; but the simplicity of their lives, and their desire to profess Christ before the Church, made them, as I judged, suitable candidates." We are sorry to say that the Rev. A. D. Shaw, whose letters from Rabai have been equally encouraging, has been obliged to return home to recruit his health.

THE Royal Geographical Society's agent, Mr. Joseph Thomson, has successfully completed his journey direct from Mombasa to the Victoria Nyanza and back, passing the great mountains Kilimanjaro and Kenia.

This is the route so long advocated by Dr. Krapf, and now taken for the first time by a white man. Mr. Thomson told the C.M.S. Missionaries at Mombasa that it was quite impracticable at present for ordinary travellers.

ANOTHER traveller going to Mount Kilimanjaro, Mr. H. H. Johnston, was taken ill at the new British Consulate at Mombasa, and was medically treated and nursed by Mr. Handford.

THE Reports from the Fuh-Kien Mission for the past year show great advance in all its departments. There were 293 adult baptisms, and the Christian adherents have increased from 4,454 to 5,414. Mr. Wood writes, "The Lord hath done great things for us, and it would be to the height of ingratitude not to tell it out, to the praise and glory of God alone."

THE first little printed book in the language of U-Gogo has been received by the Society. It is a small collection of prayers and hymns translated or composed by the Rev. J. C. Price and Mr. H. Cole, Mpwapwa, and printed on the spot by the former.

WE are glad to say that the first of the translations of Frances Ridley Havergal's books into the languages of India has at last been received. It is a Malayalam version of *My King*, printed at the C.M.S. Mission Press, Cottayam, Travancore.

IN Krishnagar, North India, the singing of Native hymns to Native tunes forms an important element in Evangelistic services. This was formerly discouraged. But "it seems," writes one of the missionaries, "as if the missionary spirit in the Native Church will be developed now, as the people are able to express their religious feelings in their own way."

ONE of the evils to be met in the Niger is the Native love for strong drink. The people are not without their own intoxicants. But gin and rum once tasted soon drive such mild beverages as the Natives use out of the field. A few months ago 25,000 cases of gin and demi-johns of rum were landed from one steamer for two factories only. And one of the difficulties of the Niger Mission in the past year has been that Native workmen at one station refused to work unless their wages were paid to them in the form of gin. The Committee, it need not be said, directed that even necessary work should be left undone, rather than such a demand should be acceded to.

THE Rev. Dr. Imad-ud-din has added to his literary production an Urdu translation of the Apology of Al Kindy, the important Arabic defence of Christianity discovered two or three years ago, and introduced to the English public by Sir W. Muir. Dr. Imad-ud-din says, "It is very interesting work, and likely to be useful both to Mohammedans and Christians, particularly to those who are seeking after the truth, and thoughtfully studying the real substance of Islamism."

THE Rev. T. J. Lee Mayer last year sent to the Ameer of Cabul a Pushtu translation of the Pilgrim's Progress. The Ameer sent "a gracious letter of thanks." "He wanted to know," adds Mr. Mayer, "I expected his mullahs [Moslem priests] to answer it, which gave me an opportunity of saying that the Gospel message was one of peace and goodwill, and not of controversy." Mr. Mayer's Pushtu Psalms have been sent to him.

THE S.P.C.K. has granted £50 to provide a printing press, types, and paper for the C.M.S. Mission at Masulipatam, at the request of the Rev. I. Hodge.

## Topics for Thanksgiving and Prayer.

Thanksgiving for the contrast between past and present in New Zealand (pp. 86, 94.)

Thanksgiving and prayer for Nagasaki (p. 87), Travancore (pp. 89, 90), Lagos (above), and Frere Town (above).

Prayers for the Bishops and Missionaries in North-West America, on their immense journeys (p. 91).

Prayer is requested by Dr. Bruce in behalf of the Baghdad Mission, which is being patiently carried on amid many difficulties.

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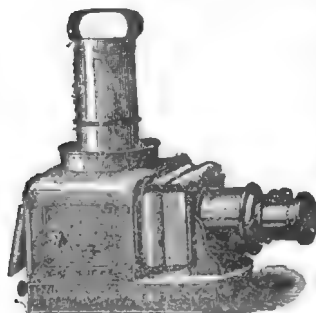
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RUTH ii. 2, 3.

HE · THAT · REAPETH  
RECEIVETH · WAGES  
AND  
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UNTO · LIFE · ETERNAL

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## THE RELIGIOUS TRACT SOCIETY.

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## THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1884.

## MISSIONARY ALMANACK.

F. M. 4th .. 10.0 p.m.  
L. Qr. 11th .. 2.29 p.m.

October.

N. M. 19th .. 12.31 a.m.  
F. Qr. 27th .. 4.54 a.m.


## THE TRUSTING SPIRIT—DELIVER US FROM EVIL.

- 1 W Matt. 6. 18. Deliver us from evil. *Duncan landed in Brit. Columbia, 1857.*  
 2 T Luke 22. 81. Satan desired to have you, but I have prayed for thee.  
 3 F Rom. 16. 20. The Lord shall bruise Satan under your feet shortly.  
 4 S Acts 26. 18. To turn them from the power of Satan. *Rebmann d., 1876.*  
     [Luke 7. 1—24. *Bp. Russell d., 1879.*  
 5 S Eph. 6. 10. 17th aft. Trin. Jer. 5. 22 to 6. 10. *E. Jer. 22. or 85.*  
 6 M Pa. 119. 170. Deliver me according to Thy word. *Bp. Cotton drowned,*  
 7 T Pa. 19. 12. Cleanse Thon me from secret faults. *[1866.]*  
 8 W Pa. 19. 13. Keep Thy servant from presumptuous sins. *Fuh-Chow Miss.*  
     *Ch. op., 1865.] [C.M.S., consec. in N. Z., 1870.*  
 9 T Pa. 79. 9. Deliver us, and purge away our sins. *Bp. Hadfield, Miss.*  
 10 F Pa. 119. 134. Deliver me from the oppression of man.  
 11 S Pa. 56. 18. Wilt not Thou deliver my feet from falling?  
     *[1—17. Luke 10. 17.*  
 12 S Ex. 2. 6. 18th aft. Trin. Jer. 36. Col. 1. 21. to 2. 8. *E. Ezek. 2 or 18.*  
 13 M 2 Chr. 12. 7. I will not destroy, but grant some deliverance. *Miss. ex-*  
     *pelled Abeokuta, 1867.] [Red River, 1820.*  
 14 T Isa. 46. 4. I have made, I will carry, and deliver you. *West reached*  
 15 W Pa. 91. 14. He hath set his love on Me, therefore will I deliver him. *D.*  
 16 T Rom. 11. 26. There shall come out of Sion the Deliverer. *[Fenn d., 1878.*  
 17 F Jer. 1. 8. I am with thee to deliver thee, saith the Lord. *Noble d., 1865.*  
 18 S 1 Thea. 5. 24. St. Luke. Faithful is He...who, also will do it.  
     *[Luke 14. 1—25. Mrs. Crowther d., 1880.*  
 19 S Ezek. 14. 18. 19th aft. Trin. Ezek. 14. 1 Thea. 4. *E. Ezek. 18. or 24. 15.*  
 20 M 2 Tim. 4. 18. The Lord shall deliver me from every evil work. *C.M.S.*  
     *[Conf. on Mohammedan Miss., 1875.*  
 21 T 2 Cor. 1. 10. In whom we trust that He will yet deliver us.  
 22 W Pa. 18. 2. The Lord is my Rock and my Deliverer. *Ragland d., 1856.*  
     *Bp. Barclay d., 1881.] [d., 1882.*  
 23 T 2 Pet. 2. 9. The Lord knoweth how to deliver the godly. *H. W. Shackell*  
 24 F Pa. 72. 12. He shall deliver the needy when he crieth. *Peck reached*  
     *[Whale River, 1876.*  
 25 S Pa. 82. 7. He shall compass me with songs of deliverance.  
     *[Luke 18. 31 to 19. 11. Townsend sailed for W. Af., 1886.*  
 26 S Ezek. 34. 16. 20th aft. Trin. Ezek. 34. 1 Tim. 8. *E. Ezek. 37. or Dan. 1.*  
 27 M Pa. 24. 4. The Lord delivered me from all my fears.  
 28 T Pa. 107. 6. SS. Simon and Jude. He delivered them out of distresses.  
     *Bp. Moule consec., 1880.] [man ord., 1854.*  
 29 W Pa. 18. 17. He delivered me from my strong enemy. *1st Sikh Clergy-*  
 30 T 2 Cor. 1. 10. Who delivered us from so great a death, and doth deliver.  
 31 F 1 Thea. 1. 10. Which delivered us from the wrath to come.

## ON THE LAKE OF GALILEE.

X.

"And about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them."—Mark vi. 48.

 The night went on, and the wind became more and more boisterous, the disciples may probably have given up the expectation of being overtaken by their Master. They could hardly hope now that He would follow them; they must strive without Him to reach the other shore, and look for a meeting on the morrow. And yet *He was coming.*

They did not see Him rise from prayer and descend the mountain-side; they did not see Him on the margin of the lake; they did not know when His feet touched the restless waters. And yet *He was coming.*

They may have thought of Him as quietly waiting on shore, His voyage put off until the following day, themselves meanwhile left to battle with the elements and struggle on land alone. And all the time *He was coming.*

Not as they had at first expected—in spite of their expectation having died away and of their attention being absorbed with the work before them—in a manner beyond all their ideas and imaginations, *He was coming.*

Little did they think of the surprise, the wonder, the joy, the calm, that was so near them. Little did they think that the goal which they were toiling and struggling to reach was so shortly and easily to be attained. Little did they think that their absent Lord was even now close at hand—*coming to them.*

And during the long years that have elapsed since that "*Go ye into all the world*" was first spoken, has not the hope of His appearing grown weaker? The infant Church at Corinth is represented as "*waiting for the coming of our Lord Jesus Christ*" (1 Cor. i. 7). Could the attitude of the Church of to-day be similarly described? Has not the Church generally grown so accustomed to His absence that it has ceased, in a large measure, to watch for His return? And yet for all that *He is coming.*

We may not see any sign of His drawing near. Nation may rise against nation, and there may be earthquakes, and pestilence, and famine in divers places, and the end not be yet (Matt. xxiv. 6; 7). There may be no indication of His feet treading the stormy waves, but *He is coming.*

We are apt to think of Him as far off, except in a spiritual sense; to imagine there is a great deal to be done before the Church can expect to see Him as He is; to put off, into an indefinite distance, the thought of His return. Yet, even now He may be close at hand—*coming.*

For as He came to the disciples, *walking on the sea*, so will He come to the Church. There will be no consummation of the work, no getting to land without Him, no hushing of the winds or calming of the waves, until He comes.


But what is the meaning of the clause, "and would have passed by them"? Was His turning towards their boat only an afterthought, and not the original purpose of the Lord Jesus? We may understand it rather in the sense in which it is said of Him when the two disciples stopped at Emmaus, that "He made as though He would have gone further." He gave an opportunity for the exercise of faith and desire. And He has not made the signs of His coming so plain that none can mistake them. If the world is startled for a few moments by the thought of His coming, the impression is soon over; and the idea is that, after all, He will "pass by." But let His own people be on the watch, that they may welcome Him. Let them so count upon it, that labour and sorrow may seem light in the expectation of His coming. Let us remember that He who sees His disciples "toiling in rowing," will not leave them alone, but "yet a little while, and He that shall come will come, and will not tarry."

SARAH GERALDINA STOCK.

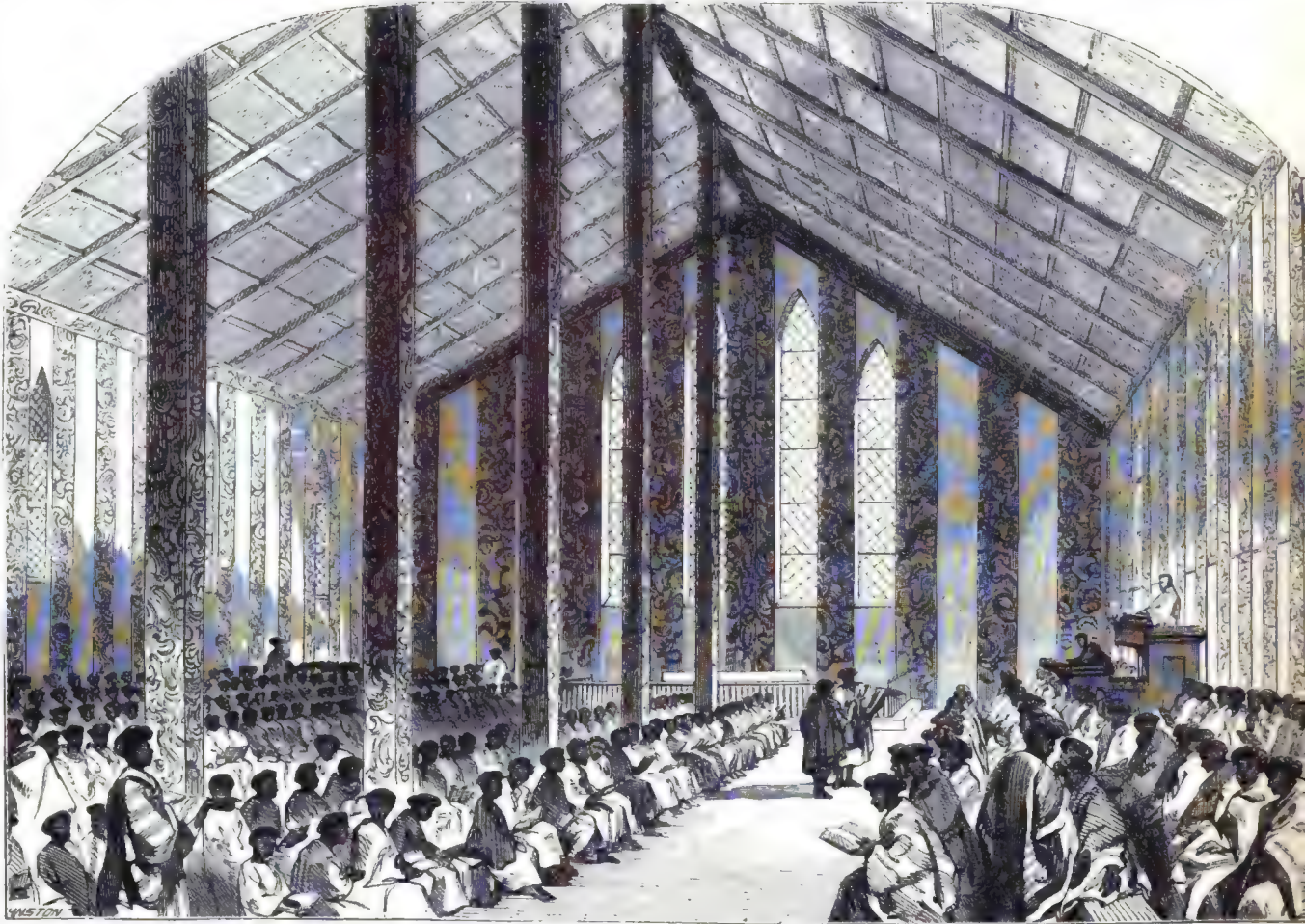
## THE STORY OF THE NEW ZEALAND MISSION.

PART II.

## X.—The Native Ministry.

HEN the blessed seed of Gospel truth sown by the missionaries first sprang up in New Zealand, it was, as we have seen, with a marvellous luxuriance of blossom and fruit, that seemed almost to throw the harvest reaped in other lands into the shade. It was doubtless needful for its testing and permanency that the work which had shot up with this extraordinary rapidity should be subjected to tests and ordeals of more than usual severity; and such a test the long continuance of the war and the difficulties arising from the flood of European colonists undoubtedly supplied. In hundreds, perhaps thousands, of individual instances the withering of the fair green blade proved that the seed had fallen upon stony ground, where it had found no depth of earth in which to root itself; in others whole districts, like Opotiki, seemed to be swept clean of all hopeful and helpful Christian influences by the first devastating hurricane of evil. "Many a once fertile place has been changed to a bare waste of silt and gravel," wrote the Rev. E. C. Stuart (now Bishop of Waiapu),





CHURCH AT TURANGA, NEW ZEALAND, BUILT BY THE MAORI CHRISTIANS IN 1851.

"and unsightly heaps of ruin meet one on every side." Gold, yea, much fine gold, had been found in New Zealand, but it was needful it should pass through the fires, not only to separate the precious from the vile, but to render it fit for the Master's use.

At the same time, the study of the past history of these Missions reads us a forcible lesson as to the wisdom, nay, the necessity, of adequately supporting and establishing by qualified and efficient labourers the missionary enterprises upon which we have entered. The European missionaries were for many years so few in number, and the districts in which they laboured were so extensive, that it was simply impossible to build up the converts as they desired in sound Scriptural knowledge. The natural remedy for this difficulty, the training and setting to work of Native helpers, was admirably met in the first instance by the hands of faithful and earnest catechists, who assisted their pastors; but, as we have seen, the perfecting and establishing of the help they could render, by admitting them to the sacred ministry, was grievously delayed; and there is little doubt that the welfare of the flocks they might have thus far more effectually shepherded suffered accordingly. A large proportion of these catechists and teachers laboured entirely without salary, or with a salary so small as to render other toil for their own maintenance and that of their families essential, thus of course seriously lessening the time and strength they had to bestow upon the spiritual welfare of those under their care. We have seen enough of the remarkable beauty of God's work in such characters as Tamahana and John William Hipango to feel that there was, even from early years, no lack of suitable, even

of first-rate men for appointment to the Native ministry in Mission-field; and it becomes a matter for the keener regret eleven years of Bishop Selwyn's episcopate should have been allowed to pass before he ordained the first Maori deacon. Even when there were four or five more they were not admitted to priests' orders. These men were in charge of districts containing many hundred communicants, and not unfrequently a year passed before the Lord's Supper could be administered; some distant missionary in full orders, so that infirm and aged persons were in numerous cases prevented obeying our Lord's dying command. The enfeebling of spiritual life in converts thus deprived of one of the most strengthening of all the means of grace cannot be denied. It was not until the consecration of the veteran missionary William Williams, as Bishop of the newly-formed diocese of Waiapu in 1859, that any considerable number of Natives received ordination.

On the other hand, the blessing which has attended the labours of the Native clergy as a body, even from those early days to the present time, when their numbers nearly double those of European missionaries, has been remarkable and most cheering. Rota (Lot) Waitoa had been eleven years under tutelage at St. John's College, Auckland, when he was ordained by Bishop Selwyn. Archdeacon Brown testified to his fitness: "I consider him a very humble, devoted Christian, one who loves his Saviour, who is fully acquainted with all the leading doctrines of the Gospel, and deeply feels the reality and blessedness of the truths he is going forth to proclaim to his countrymen. His ordination service was most solemn and affecting; it seemed



realisation of many an anxious hope and many a fervent prayer which your missionaries had offered in days when all around was darkness." He adds an interesting fact: "The Natives of the district where he is to be placed propose to build three wooden churches, and have written for the gift of saws, for sawing the timber. Hitherto, where they have had European pastors, they have seemed to think the raising of funds for buildings appertained to *them*, but they apparently look upon a Native pastor as differently situated, and requiring their aid. This is an important point."

Wiremu Turipona acted as a lay preacher to his countrymen for twelve years before his ordination, which took place when he was fifty years of age. He was a man of great bodily strength, with a countenance bespeaking openness, decision, and good-nature. Having learned to read when he was about thirteen, he was in continual fear of having his book taken from him by those of the tribe who were in want of paper for the manufacture of cart-ridges. To enjoy the pleasure of reading his book without the risk of losing it, he used to climb up into a *pataka*, or storehouse raised on poles, and read in secret, concealing his book there when not using it. During the war, when many of Wiremu's neighbours declared themselves Hauhaus, and fought against the British troops, he remained faithful to Christianity and the Queen's Government; indeed it was mainly owing to his courage and influence with his people that the Mission station at Kawiranga was not destroyed. On the opening of the Thames gold-fields Wiremu became a comparatively wealthy man; but the sudden increase of riches did not affect his desire to join the staff of ill-paid Maori clergy. During his preparation for orders he received instruction both from the Bishop, Sir William Martin, and Archdeacons Maunsell and Williams, all of whom formed a high opinion of him as a thoroughly earnest and consistent Christian man. Mr. Maunsell, with whom he was associated, afterwards wrote warmly of the help he received in the care of his district from this Maori brother. When he spoke of eight out-stations, the most northerly 120 miles distant from his headquarters, and showed us that to visit each station once in the year in-



CHURCH AT OTAKI, NEW ZEALAND, BUILT BY THE MAORI CHRISTIANS IN 1850.

The two engravings on these pages were prepared for the *Church Missionary Intelligencer* more than thirty years ago. They represent two churches built about the same time by the Maori Christians at the two important stations of Turanga, Poverty Bay, on the east coast, and Otaki on the south-west coast. The former was the station of the Rev. W. Williams, afterwards Bishop of Waiapu; the latter of the Rev. O. Hadfield, now Bishop of Wellington. Of the Turanga Church Mr. Williams thus spoke at Oxford in 1851:—"The building is 90 feet long by 36 feet wide. All the posts are most elaborately carved from top to bottom. It has been a work of immense labour; and at the moderate computation of only sixpence a day as the value of the labour, the Natives will have expended £1,500 on the building." The Otaki Church was described by the Rev. J. F. Lloyd, one of Bishop Selwyn's companions, as 80 feet long, 36 feet wide, and 40 feet high; the timber carefully selected from the forest, and brought several miles; the ridge-pole, a solid totara tree, 86 feet long; the building erected by the voluntary labour of the Natives, and valued by a government surveyor at between £2,000 and £3,000.



volved 700 miles travelling by sea and land, the need of a helper was tolerably manifest!

Altogether, no less than thirty-nine Maories have been ordained. Many of them received instruction at St. Stephen's Institution, Auckland, where the late Chief Justice, Sir William Martin, as well as Archdeacon Maunsell, the Rev. R. Burrows, and other missionaries, did valuable service in training them. An important Theological Institution for their training has lately been opened at Gisborne, the modern town near Turanga, in the Diocese of Waiapu, under Archdeacon W. L. Williams and the Rev. A. O. Williams.

*List of the C.M.S. Native Clergy of New Zealand.*

Rev. Rota Waitoa,	ordained 1855, by Bishop Selwyn.	Died 1867.
Rev. Rewai Te Ahu,	" 1858, " Bishop Selwyn.	Died 1866.
Rev. Raniera Kawhia,	" 1860, " Bishop Williams.	
Rev. Hohua Moanora,	" 1860, " Bishop Selwyn.	
Rev. Heta Tarawhiti,	" 1860, " Bishop Selwyn.	
Rev. Pirimona Te Kareri,	" 1864, " Bishop Selwyn.	Died 1864.
Rev. Tamihana Huata,	" 1861, " Bishop Williams.	
Rev. Ihaita Te Ahu,	" 1861, " Bishop Williams.	
Rev. Matiu Taupaki,	" 1861, " Bishop Selwyn.	Died 1877.
Rev. Piripi Patiki,	" 1861, " Bishop Selwyn.	Died 1881.
Rev. Matiaha Pakewa,	" 1863, " Bishop Williams.	
Rev. Hare Tawhaa,	" 1864, " Bishop Williams.	Died 1876.
Rev. Mohi Turei,	" 1864, " Bishop Williams.	
Rev. Watene Moheke,	" 1864, " Bishop Williams.	Died 1865.
Rev. Rihara Te Rangamaro,	" 1866, " Bishop Williams.	
Rev. Renata Tangata,	" 1867, " Bishop Selwyn.	
Rev. Raniera Wiki,	" 1867, " Bishop Selwyn.	Died 1871.
Rev. Wiremu Paraire,	" 1870, " Bishop Williams.	Died 1883.
Rev. Hone Pohutu,	" 1870, " Bishop Williams.	
Rev. Rawiri Te Wanui,	" 1872, " Bishop Hadfield.	Died 1882.
Rev. Henari Te Herekau,	" 1872, " Bishop Hadfield.	
Rev. Wiremu Turipona,	" 1872, " Bishop Cowie.	
Rev. Wiremu Pomare,	" 1872, " Bishop Cowie.	
Rev. Rupene Paerata,	" 1873, " Bishop Cowie.	
Rev. Ernera Hurutara Te Ngara,	" 1874, " Bishop Cowie.	
Rev. Hare Peka Tana,	" 1875, " Bishop Cowie.	
Rev. Meinata Te Hara,	" 1875, " Bishop Cowie.	Retired.
Rev. Alexander Wharemu,	" 1875, " Bishop Cowie.	
Rev. Matiu Kapa,	" 1875, " Bishop Cowie.	
Rev. Reinhard Kamiti,	" 1876, " Bishop Cowie.	
Rev. Pineaha Te Mahanariki,	" 1877, " Bishop Hadfield.	
Rev. Arona Te Hau,	" 1877, " Bishop Hadfield.	
Rev. Kerehona Pihaha,	" 1878, " Bishop Stuart.	
Rev. Rutene Te Aihu,	" 1878, " Bishop Stuart.	
Rev. Hone Te Wainohu,	" 1878, " Bishop Stuart.	
Rev. Wiki Te Paa,	" 1880, " Bishop Cowie.	
Rev. Manahi Te Aro,	" 1881, " Bishop Stuart.	Died 1883.
Rev. Nirai Runga,	" 1881, " Bishop Stuart.	
Rev. Hemi Taitimu,	" 1884, " Bishop Cowie.	

Twenty-seven of these are still labouring. They are partially supported by the contributions of the Maori Christians; grants-in-aid being made from C.M.S. funds.

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER X.—A LETTER FROM HOME.

**T**he limits of our story would permit, it would be interesting to trace the effects that followed upon Mrs. Keipyer's visit to Ardcorragh. Just as the rain falling on the hill-side makes to itself many paths, and flows in divers streams through thirsty lands, so the influence of her thoughts and words passed into many lives, and brought gladness to those who knew but little of her work, and nothing at all of her.

It was her earnestness, her intense faith in the truths to whose powers she testified, that gave weight to her words. Something of the same Divine strength that rested of old on the Galilean fishermen had been given to her. She, like them, had received the Lord's command to preach His Gospel of gladness; and, like them, she sought His presence to go with her:—and "they that seek shall find."

When one realises the fact that God has ordered His children to help Him in His work, that He leaves the in-gathering of His harvest to them now, and looks day by day to see how His servants serve Him—when once one fully realises this, life can never again be an empty, self-indulgent, half-used thing.

Each day, as it slides from the future into the past, brings its share of

service—not always active work,—only patient waiting, maybe, or perhaps standing aside while others step into the foremost rank; but "service" always "while it is day," for the night cometh when no man can work.

And yet a service which is most truly the law of liberty. And though working days are the brightest and sweetest that life can hold: for to brighten the labour there is the light and love which the Comforter gives, and the song of praise which must rise from hearts that the Lord makes glad with the joy of His countenance.

Mildred Fayre had been in China for ten months, and was just beginning to catch a glimpse of the meaning of the language—that language which is the glory of every Chinaman, and the despair of every foreigner who first grapples with its difficulties!

She had a talent for languages, and was ambitious at first, studying hard and practising the varying intonations for hours together. After a while, when she had accompanied Mrs. Keipyer into the villages and to the houses of the Chinese ladies, the language sank to a place of secondary importance: she could at least *act* her Lord's commands, if she could not speak His message. She could save Mrs. Keipyer's time in many ways, and leave her free to read and talk to the people. And the girl saw that in this humbler way she really was of use.

It was not so interesting, not so honourable; but, as she told herself, she had not come to China to seek either interest or honour; and a higher work was waiting for her when she was fit to do it.

Then came a time when she could not quell her rebellious longings, and her courage sank to a low ebb. For poor Mildred had never been accustomed to housekeeping—had never really liked it; and it was rather hard to have crossed the seas to find that the linen-press and preserving-pots had fallen to her share. She was tempted to think that her "usefulness" was doubtful. It is sometimes difficult to see that trifles can be very worthy or important.

But before the year had passed she found out once and for all that she had not come to China for nought.

Mrs. Keipyer fell ill. The damp season, the unhealthy smells of the villages where she worked, overstrained powers, and fatigue of body and mind told upon her, as it will do upon the strongest. How hard it is to remember that to take care of oneself is sometimes the best way to care for other people, and that a little timely rest may give renewed energy for another term of toil! Mrs. Keipyer knew it all, but, like many of us, many another labourer, she took small heed to her failing strength until sickness seized on her, and she was *obliged* to give up everything—to rest now that it was too late for rest to avert the evil.

There were no English in the town, no Europeans even, excepting the German artisans, rough fellows, who cared very little for the mission ladies either in sickness or in health. Mildred Fayre looked at Mrs. Keipyer's suffering face, and touched her feverish hands. She saw that her friend was dangerously ill, and that no help was near. She realised at once the need for wise, firm, untiring care, and that none could give it but herself.

It was then that the girl learned the reality of that promise given since to the servants of God, which is true to this hour, and which will be true while the world stands: "The everlasting God, the Lord, the Creator of the ends of the earth . . . giveth power to the faint, and to them that have no might He increaseth strength . . . they that wait upon Him shall run and not be weary . . . shall walk and not faint."

She was alone in a strange land, with no friendly voice to soothe her, no human help to trust to; alone, and face to face with death. And Mildred never felt less alone, never less needed comforting. Her Father was with her; and His loving-kindness is better than life.

For weeks "the shadow" brooded over the house, and many a time Mildred felt sure that the struggle would end soon, that her friend's earthly task was done. But it was not to be so. There was further work for that brave heart to do, fresh "star-rays" yet to be added to the crown.

In the autumn, when the rains and heats were over, and a cooler breeze blew over the great river flowing by their temporary home, Mrs. Keipyer revived, and slowly, very slowly came back to life. A mere wreck she was, so fragile that Mildred watched her with alternating hopes and fears, and it was long before she dared to believe the danger past.



It was Christmas-time when they moved down the river to the seaport where there was to be found medical help, and English speaking, and medicine, and proper food, and other needful and pleasant things. And there, too, was the mail-steamer going "home." Mildred's heart leapt when she saw the well-known ensign floating at the mast-head, and remembered all it signified. She had never loved England as she did at that moment, and her eyes were dim and her lips quivering as she turned away from the quays. But she did not wish to go back. No. Home was very dear, dearer than ever before, but she had her "charge to keep"; she had her work to do; and England, for all its "homeliness," could not tempt her now.

The next mail steamer outward-bound brought her news from Denis.

Mildred read the letter, and re-read it, before she could quite take in its significance. To her, knowing as she did the importance of what she herself had done, this choice of her brother's seemed doubly sacred. She read his gentle, modest words, and wondered as she read. Where was his cynicism gone? his dissatisfaction, his rebellion against the "fate" that had used him hardly? His letters used to be filled with such murmurings—this one spoke scarcely of himself at all, except to say that he knew his Master had pardoned him and received him, and had honoured him with a share in His work for the world.

"What is it, Milly?" Mrs. Keipyer asked, noticing the girl's flushed cheek and the eager intentness with which she bent over her letters.

The invalid was lying on a mattress near the open window, very frail and strengthless still, but able to resume some share of her duties: to give orders, to talk a little to her Chinese friends, even to read with them for a few minutes at a time in the thin-leaved Chinese Testament lying always on the low stool beside her pillow. Mildred would listen attentively at these times. Those strange sounds were beginning to take order and meaning in her ears. Perhaps in time she also might be able to read the Scriptures in this many-toned tongue.

"What is it, Milly?" Mrs. Keipyer said.

"Denis!" She could say no more; how could this thing be put into words? She gave the letter to her friend, and hurried from the room.

The thin fingers turned the page almost as many times as Milly's had done. Mrs. Keipyer was deeply thankful. Denis Fayre had interested her keenly when first she saw him at Ardcorragh. She had discovered then that he was capable of better things than drifting through his life, seeking merely to escape its troubles and secure its pleasures. And since Mildred had grown to be as a dear daughter to her, she had felt still more interest in Denis for Mildred's sake.

With Mrs. Keipyer, to care for any one was to pray for him. The Divine command, "Pray one for another, that ye may be healed," was constantly in her remembrance. Her poor ignorant Chinese, the friends she had left at home, the men and women who aroused her pity or stirred her in any way, all these she prayed for to her Father and theirs.

It is as wonderful to think that God requires us to pray for each other, as that He requires us to work for Him. He is our Father, and of tender mercy, and yet He bids us ask Him for His gifts. He is all-powerful, the Lord of Hosts, yet He works by man's means, and accepts man's pitiful service. There is a meaning to this wider than our hearts can learn here. But at least we can know the blessing which prayer brings to him who prays—at least we can measure the joy which follows work done for the Master's sake.

Mrs. Keipyer's illness had forced her to lie like a tired child, too weak to work, almost too faint to pray; and now she was in that "Borderland" where heaven seems very near, and the things of earth are dwarfed by the immensity of the "things unseen." Denis Fayre, the supercilious, dissatisfied lad, could be nothing to her here; but Denis Fayre, the soul she had prayed for, led out of the darkness into the light caused her to lift a very earnest psalm of praise!

"Milly," she whispered, an hour afterwards, when the girl stooped over her to arrange her pillows, "Milly, dear, the wise man said, 'A merry heart doeth good like a medicine'; sing to me, child, something bright and sweet, for you and I must be glad to-day."

There were tears on Mildred's lashes as she sang, but they were not tears of sorrow. God had indeed been good to Denis and to her. And Mrs. Keipyer was getting well! And she thought she was really beginning to understand Chinese!

## LETTERS TO THE EDITOR.

### Church Missionary House Fund.

DEAR SIR,—Permit me to suggest, through the medium of your widely-circulated paper, that our Church Missionary Unions may render valuable assistance to the above fund by inviting small contributions towards it from their members. I feel sure that many friends, who are unable to give a large sum, would gladly contribute small amounts (varying from £1 to £5) towards so excellent an object, without interfering with their ordinary contributions to the Society. If the members of each Union would thus raise £250, they could associate with the gift the name of some honoured friend of the Society in their county now gone to his heavenly rest, and place the name on the memorial tablet.

Peasenhall Vicarage, Suffolk, August, 1884.

EDWARD D. STEAD.

### Our Missionary Purse.

DEAR SIR,—Ever since we started our Juvenile Association, five years ago, we have kept a Missionary Purse constantly going, and we find it a grand lever to our faith. We open it every Thursday, when together at Bible class, and transfer whatever has been put in during the week to our C.M.S. box; and not once has our purse been empty. We have had as much as several pounds in it, and as little as one farthing. Some gift, or subscription, is sure to come in every week, and we believe this, as trusting children, and ask God never to try us with disappointment. We separated for the holidays a few weeks since, and the purse at once began to fill, so that more than £5 is now awaiting the return of my bright-eyed helpers. How we shall rejoice together on that special Thursday morning! Will some of your readers kindly pray for continued blessing on our Missionary Purse?

A. M. V.

### The Gleaner at Railway Stations.

DEAR SIR,—Having seen the suggestion in the GLEANER for placing copies in waiting-rooms of railway stations, I beg to say that I am furnishing some railway stations in Manchester, trusting this new idea may be instrumental to the furtherance of the work and the spread of the Gospel.

August 25th, 1884.

H. R.

### Keswick Missionary Bales.

SIR,—I have read with much interest S. C. E.'s account of the Norfolk C.M.S. Ladies' Union, and her suggestion that parcels of work should be made up for cold regions from various centres. I think she and other readers of the GLEANER may like to know about the Keswick Missionary Bales, which have been gathered and sent out now for very many years.

On Easter Thursday a Missionary Festival is held, consisting of a tea-party, followed by a missionary meeting, and preceded by an exhibition of articles contributed for the bales. This exhibition is one of the leading features of the festival, and is always well attended. The bales are sent to Bishop Horden, of Moosonee, to the Rev. Sam. Trivett, Missionary to the Blood Indians at Fort Macleod, and to a West African Mission—last year to Archdeacon Johnson, of the Niger.

The following articles are asked for:—N. America—Knitted stockings or socks, warm petticoats, flannel shirts, frocks with long sleeves and high bodies, chemises, comforters, muffetees, hoods, caps, jackets, &c. For Africa—Overalls, chemises, pieces of unbleached calico or print, &c.; and for all—Scrap-books, pictures, dolls, bags, &c.

The preparation of these articles gives much happy employment during the winter months to many, some of whom could not help the work in any other way. Early in the year it is made known that the bales will be sent as usual, and when the time approaches notice is given that the contributions may be sent in during the week before Easter.

The Y.W.C.A. working-party sends a goodly parcel, so do many kind friends, till at last a grand display is made. After the festival is over the various articles are packed up and sent to the different missionaries, and are always most thankfully received. Of late years a sale for the benefit of the Zenana Mission has been carried on at the same time as the exhibition, and this has proved most successful also.

M. M.

Shu-le-Crou, Keswick, Cumberland, August 12th, 1884.

[Bales for C.M.S. missionaries, and sales for the Zenana Missions, are capital things. May they increase and multiply! But why is there no C.M.S. Sale? The best help of all to the Society is a working-party which sells its work and pays the proceeds to the General Fund. If it were not for the General Fund where would the missionaries be who receive so much kindly help in the way of private contributions? Look at the letter below.—Ed.]

### Cromer: The Ladies' C.M. Union.

SIR,—As notices of the Norfolk L.C.M.U. have from time to time appeared in your Magazine, we think friends of the Society may be interested in hearing of one result of the Union, namely, a sale of work which took place in the Parish Room at Cromer on August 22nd. The sale realised over £80, so that after deducting the small expenses for printing notices, &c., we had a balance of £82 to send to the C.M.S. The articles sold consisted chiefly of children's clothing and plain work which were made at the working-parties begun in January last for members of the Union and others, and held fortnightly, while some who were unable to join the working-parties contributed work. Fruit and flowers which were given also sold well. We hope our success, which was far beyond our expectations, will encourage others.

C. E. BUXTON,

MARY FITCH,

Hon. Secs. L.C.M.U. for Repps Deanery.



THE CITY OF FUH-CHOW AND THE RIVER MIN.



ON THE RIVER MIN, ABOVE FUH-CHOW.





ON THE RIVER MIN, BELOW FUH-CHOW.



INSIDE THE CITY OF FUH-CHOW.



## FUH-CHOW AND THE RIVER MIN.

**G**UR last number was prepared early, in view of holidays, and we did not foresee that it would appear, with its account of the Fuh-Kien Mission, just as the French fleet was bombarding the Chinese arsenal and forts on the River Min. We hope that account enabled our friends to realise what a blessed work was in danger of interruption if the French had taken further hostile measures.

We now present, on our centre pages, four views of Fuh-Chow and the Min River. The scenery on the river, both above and below the city, is magnificent.

Let us thank God that the recent warlike operations were confined to the fortifications down the river, and pray that nothing may be permitted to interfere with the Mission or put the missionaries or Native Christians in danger.

## A CHRISTIAN CHINAWOMAN.



**H**E catechist, Bong-s-yu (*vide GLEANER*, 1874, page 5), at the Eastern Lakes, Ningpo, was in the habit of visiting the temples to speak with the women who worshipped there. One day he met with a woman, a great Buddhist devotee, who afterwards became very much interested in what she had heard of the Gospel. She felt it was just what she needed. She visited the chapel, and was soon an applicant for baptism. Her conversion caused a great stir among her neighbours, who were well acquainted with her devotion to idolatrous worship. Her husband was away at sea when she became a Christian, and the neighbours thought that on his return she would change her mind. Not so, however. The husband also followed her example; and I had the great pleasure of seeing them both, with their children, all baptized on the same day. As this woman was in earnest when she was an idolater, such she was also after her baptism. She went among all her friends and neighbours, of her own accord, to speak of Christ. God blessed her efforts. I have baptized a number of women who were the direct fruit of her labours.

One of these was a poor beggar-woman. She also showed much zeal in making known the truth which she had received. Though poor she was not by any means ignorant. A Shaohing woman by birth, she could read her Bible in the Chinese character with some facility. One day she happened to pass by a temple at the Lakes, and entering in, she found a woman very earnestly engaged at her devotions. She spoke to her. The woman showed unusual interest in what she heard, and the beggar-woman, whose name was Wóng, went off to the chapel, and requested the catechist to visit the woman at the temple, who was known by the name of Duo Mao Suo. The conversation of the catechist deepened the conviction of the truth of what Duo Mao Suo had already heard, and she was led to visit the catechist at his home, and to worship with the Christians. From that day she made up her mind to renounce idolatrous worship for the service of Christ. But now came the question, What was she to do? She had not only been a devout Buddhist, but she was also dwelling at the temple, and gaining her livelihood there by taking care of the place, lighting the candles and incense daily, and attending on the worshippers. It was a great struggle to her to know what to do, but she resolved to make it a subject of prayer. The result was that she decided to give up all connection with her former place, and to cast herself upon God for her future support, and then offered herself for baptism.

I have known this woman for some years past. She has been a Christian for the last ten years, and is now sixty years of age, and I can testify to her thorough sincerity and simple faith in the Saviour. She is, indeed, an example that all our Native Christians might well follow for her devotion to Christ and her zeal in His cause. She is well known and respected by all her heathen neighbours. When she gave up her occupation at the temple, she found out another means of obtaining a livelihood. Being a clever woman, and having had considerable experience in the treatment of children's complaints, she offered her services in that way to all who were willing to employ her. At first, those who called her to their houses required that she should have an idolatrous ceremony as a part of her treatment. This she firmly declined to have anything to do with, but said that, instead of it, she would offer prayer to the God of heaven.

On this account she met with much opposition; but by her consistent conduct she has overcome her difficulties, and has now a pretty "practice" among her heathen neighbours and acquaintances. Wherever she goes she makes no secret of her being a disciple of Jesus, but takes every opportunity of speaking for Christ. She also is able to read her Bible in the Chinese character, and shows remarkable diligence and earnestness in the study of it. She will often ask questions on the meaning of different passages which she does not understand. She is a woman of prayer. Whatever she engages in is made a subject of prayer. Every day she has family worship with her daughter. Two or three years ago the houses in her neighbourhood were destroyed by fire. Her house also suffered; and on that occasion, instead of trying to protect her effects, she fell down upon her knees in the street to ask for God's protection.

But the most striking proof of her sincerity is her self-denial and liberality. When her house was burnt down, Mrs. Russell, who knew her well, made her a present of two dollars. The good woman, instead of spending the money, put it aside, and when her earnings increased gave the two dollars to the Church Fund. Her contributions to the Church Fund every year exceed those of most of the other Christians. She is called to see any patients on Sunday, she gives her earnings on that day to the Church. This is a rule which she has made for herself. In one year her liberality has exceeded all expectations. The Native pastor told me she has given in all 16,000 cash (say £3), a large sum indeed for her circumstances. When one remembers the comparative poverty of this woman, and how proverbially fond of money the Chinese are, it is a cause for thankfulness to God to witness this triumph of His grace.

Ningpo, July, 1884.

JAMES BATES.

## A C.M.S. COLLECTOR IN A POOR-HOUSE.

**A** SHORT while since I preached missionary sermons in a village of three hundred people. On the same Sabbath evening there was a crowded meeting in the schoolroom, and although nearly £7 had been given at the two collections in church, considerably over £4 was again contributed at the meeting. I was much interested in one of the boxholders, whose box stood second on the list, having 15s. 9½d. in it. Mrs. W., to whom it belongs, receives from the Union 2s. 6d. a week, her only means of subsistence. I ascertained from the Rector the following interesting facts.

Thirty-one years ago her little girl died. A short time before, a florin had come into the parents' possession, and they resolved to lay it aside for their child. After her death the treasured coin went into a new missionary box, which had been taken in the name of their little girl. From that time, in trouble and in joy, in sickness and in health, the child has been a prized inmate of the house; at first, for the sake of the child, but now, for many years to the lonely widow, for her belief in the Saviour's sake; as the beautiful and touching reflections I give her abundantly prove.

It pleased God to lay a dreadful affliction upon His servant some twenty years ago; but even from the pauper asylum she sent as much as 4s. 7d. in 1866 for the C.M.S. at the time of the village anniversary. She sometimes makes walking excursions of two and three miles to collect for her box. The Rector, in his letter to me, adds "She has sent for her box, as 'a person is coming who generally gives me something.'" After the recent anniversary she wrote the following meditation, not with any thought of their being seen, but to keep by her, her custom:—

"*Seventh July.*—My God as spared me to go to another missionary meeting thanks be to my heavenly father for his great love to me who am so unworthy of all his mercies to me I could join in prayer and praise and heard a nice sermon the text was wo is so great a God as our God or more thankful heart to love and fear him and do all I can to send the blessed word to those poor souls that do not know their is so great a God as our God but thanks be to God be as bless it for it is sixteen years ago I came home I have had it in my power to give my mite and to collect little my God as added more this year my God as shown me what he can do when I had not a penny nor where to look for one then my God what was in my heart and then he opened a way for me . . . gave me a trifle she gave it me to be like the rest to buy mesomething with it I had most of them had friends who gave them a trifle their was no know what was in my heart but God only wo is so great a God as our

"O magnify the lord with me  
With me exalt his name  
When in distress to him I call  
He to my rescue came."

Leamington.

G. F.



## A GLORIOUS LAND FULL OF IDOLS.



**T**HINK of a glorious land  
 Under an eastern sky,  
 Where varied scene and tropic growth  
 Delight and charm the eye.  
 Of mountains great and grand,  
 With virgin forests clad;  
 Of valleys standing thick with grain,  
 By gushing streams made glad.  
 A land where the works of God  
 For ever seem to raise,  
 To Him who made and fashioned them,  
 One long glad song of praise.  
 Yet midst this glorious scene  
 Of all things fair and good,  
 Men take a piece of molten brass,  
 Or a piece of shapen wood.  
 And they take of God's good gifts,  
 And fashion an idol fane,  
 And in it they place the wood or brass,  
 And call it by His name.  
 And the low caste worships afar,  
 In awe of the mystery  
 Of the god which his fellow's hands have made,  
 Which he may not even see.  
 And the rich man brings his wealth,  
 And a feast is spread at the feet  
 Of the god whose hands cannot raise it up,  
 Nor whose mouth can open to eat.  
 And the mother brings her child,  
 Its tiny hands to raise,  
 And its tiny lips are taught to lisp  
 To the hideous idol's praise.  
 And the wise man brings his lore,  
 His gathered philosophy,  
 To the praise of the god who cannot hear,  
 And the god who cannot see.  
 O marvellous folly of man,  
 While boasting a wisdom high,  
 To exchange the truth of "the glorious God"  
 To worship and serve a lie.  
 Think of these thousands of souls  
 Shrouded in heathen night,  
 And pray to Him who by His grace  
 Hath given us life and light.  
 O Christ of the Living God,  
 Who our mortal frame dost know,  
 Who didst bear for us a life of pain,  
 And Calvary's awful woe,  
 Into these dark hearts shine,  
 Give to these blind eyes sight,  
 That they may know Thy marvellous love,  
 And walk in Thy marvellous light.

Makompa, Travancore, S. India.

A. F. PAINTER.

## LISTEN!

True Stories from Fuh-Chow.

## VII.



**F**UH-CHOW is surrounded by hills and mountains,  
 a perfect amphitheatre of them, reminding the  
 missionaries constantly of those words, "As the  
 mountains are round about Jerusalem, so the Lord  
 is round about His people." Temples have been  
 erected to Buddha on several of the highest mountains.  
 "Kushan," or the "drum mountain," is supposed to be 8,500  
 feet; about 1,790 feet, or half-way up, stands one of the oldest  
 monasteries in China. It covers something like three and a half  
 acres of land, and affords seclusion and shelter to about 180  
 Buddhist priests. I will give you a short description of the place,  
 and tell you some good news which has reached me lately.

The entrance to the front part of the monastery is wide, well  
 paved, and clean. Entering the lower hall the first object that  
 meets the eye is Buddha, seated under a glass case. On a raised  
 platform, running along the right and left side, sit four hundred  
 gods, supposed to represent war, music, literature, and science.  
 The service of burning mock money, letters, clothing, &c., of  
 departed spirits is performed here with considerable pomp and  
 noise. Passing through this hall we enter a square courtyard.  
 steps on either side lead to other passages and halls and private  
 rooms; while facing the lower hall, only some feet higher, there  
 stands a large room fitted up for daily recitation and prayer.  
 The "three precious ones" are seated there, in the centre of  
 very large lotus blossoms; the idea is, so a priest told me, that  
 the lotus springs up out of mud, but is perfectly white and pure,  
 uncontaminated by surrounding influences; so these pure ones  
 resemble the flower by being separate from the world. In front  
 of these images, on the floor, are placed round straw mats, three  
 in a row, ten rows down each side and some down the middle.  
 The monks meet here every day just before sunset, and again  
 the middle of the night. We only had courage to get up once  
 night to see them. The weather was very cold. Each monk has  
 twelve round spots burnt on the top of his head, and the monks  
 devout go to "Puto," an island near Shanghai, to have a finger  
 burnt off, or holes burnt in the chest. Some of them hope to  
 living apart and saying "ómita huk," or "ómita fu," every five  
 minutes, they will become absorbed in Buddha, and have images  
 to commemorate them when dead.

In the August of 1880 I went with a few friends to stay  
 this monastery for a week or two, and one day we were told that  
 one of the monks had voluntarily shut himself up for three years,  
 and that he never spoke, had never spoken since he first entered  
 his cell. Of course we wanted to see this man. We were told  
 he always joined the other monks during the hour of prayer, we  
 through the performance, but never uttered a sound; and that  
 that he eat one meal a day, which consisted of a basin of  
 rice and a little vegetable. Well, we watched eagerly, and  
 the man was pointed out to us. We then wanted to see  
 the inside of his cell, but for some days we asked in vain.  
 At last an old monk, inclined to be friendly, told us to start  
 near the door of this monk's room, and when he returned from  
 prayers our friend said, "Here are some visitors wishing to see  
 your room; let your door remain open." He did, and we  
 followed him in. The place was very small. A square seat  
 raised about two feet and a half from the ground, curtains on  
 each side, and one hung half way down the front. When the  
 man sat upon this seat tailor-fashion he completely covered  
 and his back was against the wall. This, we were told, was the  
 man's abode; he spent the greater part of the day and his nights  
 there. He had no bed, and we were told he never had laid  
 down since he first began to lead this holy life. We were not  
 allowed to stay long, so we just told the man how sorry we were  
 he spent his life in such a place, and tried to explain how much  
 greater God was than Buddha, and He only wanted love and  
 obedience from His disciples. After a few days we went again  
 to the cell, this time without a monk. We heard him get off his  
 seat, pull back a wooden bar, and then get on to his seat again.  
 Then we went in and gave him a New Testament and a small  
 book of Bible stories. He accepted these, listened attentively  
 to what was said, and nodded his head by way of saying  
 "Thank you." Dr. Adam, who went in to see him with us one  
 day, said he did not think the man would be able to speak if he  
 tried. He had probably lost the power by not using it.

Some months after, when a few friends went up to visit the  
 monastery, they asked to see the man, and an American lay  
 missionary asked him if he still had the books he received. He  
 nodded his head, and then they asked to see them, and he  
 immediately produced them from under his seat. This gave us



BUDDHIST PRIESTS.

greater encouragement to pray on constantly for his conversion. I may never know it while on earth, but I believe I shall meet that man in heaven. Another man showed us his hands; the third finger on each hand had been burnt off to the lowest joint, and he was contemplating another visit to "Puto" for the purpose of losing another finger. I asked him if the pain was not very bad. He answered, "I do not feel the pain, I love Buddha too well." I have been told that the finger is tightly bound for some days, and when thoroughly benumbed it is burnt off, but the tightening process lessens the pain considerably. But the Gospel is reaching these Buddhist priests, hard as they are. Mrs. Lloyd writes to me:—

"I know you will be glad to hear that the work in the Ning Taik district is still progressing. One case is especially interesting. An old man, the chief of the Buddhist vegetarians there, has embraced the truth, and seems an earnest Christian. He would have been baptized when Mr. Lloyd was there last, but was sick, and could not come to the chapel. He has already brought his wife and two or three others to hear the truth, and seems most anxious to help in making it known. He and the Rev. Ting Sing Ki are going on a trip together to visit the vegetarians in the district from house to house, and we are praying that much good may result from their visit. The old man has met with much opposition, but he stands firm."

I am sure God's people will join us in praying for this work. The monks are not generally married; but I suppose this man Mrs. Lloyd writes about married after he gave up Buddhism.

M. FAGG.

## BAPTISM OF A CONVERT FROM MOHAMMEDANISM.

[We have received the following from Dr. E. Downes, late C.M. medical missionary in Kashmir.]



HAVE just heard from Mr. Wade, of Umritsur, of the baptism of a Native gentleman who is a friend of mine. Mr. Wade, at the end of his letter, writes: "Will you not add some reminiscences of your own to what I have told you, and write an account of this case for the *Intelligencer* or *Gleaner*? Just now, when something is being said about Islamism and converts from that religion, it might do good; certainly, it would encourage all who are labouring in preaching the Gospel, and especially those who are tempted to be cast down because they do not see the fruit of their labours at once appearing. In due season we shall reap."

When I first began missionary work in a valley of the Himalayas, in November, 1869, I was much encouraged by the kindness and friendliness of my neighbour, Dr. Barkhurdar Khan, an educated Mohammedan gentleman, who had studied medicine in the Lahore Government College and was then employed as superintendent of the state hospital of the Raja. Our conversation naturally embraced religious subjects, and I was glad to find that my friend entered into the subject with interest, and quite without prejudice. I have never found so unprejudiced a Mohammedan among Mohammedans, and seldom elsewhere. He attributed his bias in favour of Christianity to a slight knowledge he had of one of our most influential converts from Islam.



Dr. Barkhurdar Khan soon began to attend our religious services, and to take a special interest in our little Native Christian community. At one time I recollect reading the New Testament with him, and also Bishop Ryle's exposition of St. Mark's Gospel, which he much admired, and part of which he helped me to translate into Hindustani.

Of course, we had conversations about the doctrine of the Trinity, but such conversations as I have never had with any other Mohammedan, and really our conversations were most delightful and helpful to me. It was more a mutual attempt to assist one another than the usual examination of theological enigmas, in which Mohammedans so delight, and of which we get so wearied. Dr. B. had begun aright. He expected to find many things concerning the nature of God just beyond our comprehension, but he had read the story of the Gospel with an unprejudiced mind, and he had found there a Saviour who could satisfy all his needs. Mohammedanism had failed to afford him this, and he accepted the creed which satisfied, in the same spirit that a hungry man accepts bread rather than a stone. He often thought about this mysterious doctrine, and tried to grasp it, as well as our feeble intelligence can do so. One day he came to me with some ideas which he wished me to introduce in a distinct form. It was an allegory about a flood of water, on the borders of which the spectator appeared to have been lost, but he arrived at a spot where there was a pleasant garden, and a portion of this water was contained in a beautiful tank, and in the centre of the tank was a fountain playing. The tank was connected with the boundless flood beyond, but was adapted for the use of a weary traveller, and the fountain cooled the air and refreshed him. The fishes, too, instead of wandering in the large expanse of waters, kept in or near this tank, where they found food provided for them, and the waters of the fountain had a most reviving effect on them, for when tired or flagging, if they swam under the cool drops from the fountain, they soon started off fresh with new life.

The point of the allegory, of course, was that the water in the fountain, tank, and infinite flood were all one, but, for a good and useful reason, some was contained in a limited space, as Christ's human body contained a Divine nature. The allegory may seem far-fetched and imperfect, but it should be remembered that it was composed by a Mohammedan who had not long inquired into the Christian religion.

I must not forget to mention that Dr. B. was very much helped by a good Christian lady, the wife of the political officer, who lent him the *Schönberg-Cotta Family*; her conversations and this book had no small share in deciding Dr. B. to become a Christian.

For a long time the doctor delayed taking the final step, but his mind was made up in 1871, fourteen years ago. He waited because his wife would not join him in becoming a Christian, and he was afraid of losing his children. I enclose Mr. Wade's letter. We shall pray for him and his wife and family.

E. DOWNES.

Eastbourne, July 6, 1884.

Rev. T. R. Wade to Dr. E. Downes.

You know Dr. Barkhurdar Khan of Chumba? Indeed, he says you were the first to tell him of the Gospel of Christ. That was many years ago now, but he has never forgotten you nor your teaching.

A short time ago I received a letter from him asking me to baptize

him, together with his daughter and nephew. The nephew, Badr-ud-Din, had been receiving Christian instruction, and is a nice lad. He has recently been sent to the Batala School, under Mr. Weitbrecht. The wife of Barkhurdar Khan—together with four children, of the ages of twenty, six, two and a-half, and one—has gone to Multan. She is still a bigoted, because an ignorant, Mohammedan. Dr. B. arrived here from Chumba on Monday last. He has been with me every day, and I like much what I have seen of him. He is a spiritually-minded man. He has had a deep sense of sin, and has laid hold of Christ for salvation with all his heart.

I baptized the father, daughter, and nephew last Wednesday evening. Dr. B. Brown, the principal of the Lahore Medical College, where Barkhurdar Khan had studied for four years, from 1863 to 1867, and Dr. Hutchinson, the medical missionary in Chumba, were both present, and were his godfathers, and Miss Hewlett was his godmother. There was a good Christian congregation, and an immense number of Mohammedans and Hindus and others present, and they all paid the greatest attention. Barkhurdar answered the questions in a very clear and audible voice. I preached on Matt. x. 37, 38: the *supreme love* and the *supreme devotion* which Christ requires of His followers.

Last evening Dr. Barkhurdar Khan gave a dinner to all the girls of the Alexandra School in a neighbouring garden, in memory of the baptisms on Wednesday evening. After some games in the garden, about seventy girls sat down upon dainties, and thoroughly enjoyed a very substantial dinner. The doctor had sent out a maund of ice, so that the water was most refreshing and much appreciated. The pleasant evening was brought to a conclusion by singing hymns, after which I gave a short address and offered prayer. This evening the orphan children are to have their treat.

T. R. WADE.

Umrtsur, June 6, 1884.

#### A CHRISTIAN FAKIR'S DIARY.

**N**EXT year the Rev. T. R. Wade, of Umrtsur, the chief station of the Punjab Mission, sent home an account of a large cattle fair held near the city, which was attended by 80,000 people. The missionaries accompanied by a large band of Native helpers went amongst the people, pitched two tents, put up texts and pictures, and had regular preaching from morning till evening for a whole week. They were joined later on by a company of Christian fakirs, in their dark yellow garments,

who remained with the missionaries for the whole time. The Hindu devotees and Mohammedan fakirs fraternised freely with these at first, but when they soon afterwards discovered they were Christians, a Hindu "jogi" (devotee) was heard to exclaim, "Alas! Alas! the last stronghold of Hinduism has been entered by these Christians."

Two of these Christian fakirs, Haji and Musa Shah, later in the year visited Kashmir to preach Christ to the devotees going on pilgrimage to Amarnath and other sacred places. Their yellow dresses excited attention wherever they went. How they went to work is described by one of them, Musa, in a diary he keeps. His account is thus given, translated exactly:—

"Went to Maharaj Gang in a boat: spoke to boatmen on the way. Visited the bazaar, and gave away some books, and preached. While I was preaching, Gofar Shah, the goldsmith, called me upstairs. When I was speaking to him, about forty or fifty people from the bazaar came upstairs also. They all, with the goldsmith, listened to the Word of God. After this I went to the vernacular schools, where about 250 persons were assembled, to some of whom I gave books and tracts, written in the Kashmiri language, and in Urdu. I was also allowed to tell them the way of salvation through Christ. Then, coming back to my boat, I was so glad, singing and praising God. Just before reaching it two men stopped me, and asked to hear the news, and I told them and many others, who gathered round, the tidings of Jesus Christ. Afterwards I came to my house."



A FAKIR IN KASHMIR.

## THE MONTH.



NE of the greatest benefactors of the Missionary cause has been removed by the death of Mr. William Charles Jones, of Warrington and Brighton. Besides other liberal gifts, he will be especially remembered for the three important Special Funds founded by his munificence, viz., the Walter Jones Fund, of £21,000, for the support of Native Agents in India, Africa, and Palestine; the William Charles Jones-India Native Church Fund, of £35,000, for the aid of the Native Churches in India; and the William Charles Jones China and Japan Native Church and Mission Fund, of £72,000, for the training and support of Native Agents and the aid of Native Churches in China and Japan. If all Christian men would consecrate their means, whether small or great, to God's service, as he did, what a recompense would be theirs!

THE Society has lost two Vice-Presidents by the deaths of Bishop Jacobson and Bishop Piers Claughton. The former showed himself on several occasions a hearty friend of the cause in the Diocese of Chester. The latter, who was formerly Bishop of Colombo, knew the C.M.S. Ceylon Mission well, and spoke on it at the Society's Anniversary in 1871.

WE deeply regret to record the death of another missionary's wife. Mrs. Thwaites, of Dera Ismail Khan, Punjab, died on July 24th, of typhoid fever. She was devoted to her work among the women, and her only regret, when her end drew near, was that she had done so little. We commend Mr. Thwaites and his five children to the sympathy and prayers of our readers.

THE venerable Mrs. Taylor, widow of the Rev. R. Taylor, of Whanganui, New Zealand, was also taken to her rest on June 22nd, at the age of 82. She was greatly loved by the Maories. Eight Maori chiefs bore her body to the grave, and part of the burial service was read by the Rev. Arona Te Haus. She went out to New Zealand with her husband in 1836.

WE are thankful to say that the yellow fever at Sierra Leone has subsided. Miss Ansell and the girls of the Annie Walsh Institution have been mercifully preserved from any sickness.

WE have heard with mingled concern and thankfulness that the Rev. J. Ireland Jones and Mrs. Jones, of Ceylon, have been mercifully preserved from death by poison, which had been put in their food, with a view, it is supposed, of robbery. They were very ill for some hours.

AMONG the missionaries returning to the field this autumn are the Rev. F. W. N. Alexander, of the Telugu Mission; the Rev. Rowland Bateman, of the Punjab; the Rev. G. Shirt, of Sind; the Rev. W. J. Richards, of Travancore; the Rev. I. T. H. Hoernle, of North India; and the Rev. J. Tunbridge, of the Santal Mission. Among the new labourers going out for the first time will be the Rev. F. Nevill, for Fourah Bay College, Sierra Leone; Mr. J. W. Dickinson, for Lagos; the Rev. T. E. Coverdale, for Peshawar; the Rev. A. E. Bowlby, for the North-West Provinces of India; the Rev. E. P. Herbert, for the Gond Mission; the Rev. J. H. Morgan, for Mid China; the Rev. G. Chapman, for Japan; Miss Lucy Payne, for Agartala, Bengal; Miss Eva Young, for Colombo; and Mr. H. Holman, schoolmaster, for Frere Town. Bishop Hannington also is expected to sail for East Africa in November.

A MOST interesting and profitable nine days' "Missionary Mission" was held in August, at Matlock, Bath, under the auspices of the Vicar, the Rev. O. Baker, by the Rev. J. B. Whiting, assisted by the Rev. J. Hamilton and Mr. Hugh Stowell Macaulay (a grandson of Bishop Crowther, now in the C.M. College). Every day there was a service in church, an afternoon conference, and an evening meeting. Among the subjects considered were, "The Field is the World," "The Awakening," "Faith, Hope, Love," "Holiness," "Zeal," "Peace and Triumph in Death"; the whole Mission field being passed in review. The attendance was small at the beginning, but increased daily, and towards the close it was evident that much interest had been awakened. We hope that this admirable example will be widely followed.

THE Bengal C.M.S. Native Church Council held its fourth Annual Meeting on May 14th and 15th, at Krishnagar. The Bishop of Calcutta

was present, and there was a large attendance of Native clergy and lay delegates. The opening sermon was preached by the Rev. B. C. Ghose. At the Council meetings the Rev. A. Clifford presided. Papers were read on superstitious customs prevailing among Native Christians, by the Rev. Raj Kristo Bose and Babu Duklal Bishwas, and on the improvement needed for the Church Council, by the Revs. Sartok Bishwas and Piar Mohan Rudra. A financial discussion evoked quite a spirit of enthusiasm in favour of relieving the Society of the expenses of the Native Church as fast as possible; and several delegates promised increased contributions. The report of the proceedings in the Calcutta localised edition of the C.M. Gleaner says, "Everything passed off smoothly, and many found it to be a season of spiritual refreshment."

THREE is a sad famine in East Africa, said to be the worst known there for thirty years. The Rev. J. W. Handford writes on July 12th:—

"The sufferers from the famine seem daily to increase, and it is most distressing to see their wretched appearance as they present themselves at my door. Not a day passes but a number come in from Rabai and other places. They come here as to a land of Goshen, seeking work in order to earn a few pence, and also because they can always pick up mangoes which are constantly falling from the trees, and which in these days of dire distress are common property. We give them a little help, and I must say our people are very good on the whole, giving these numerous strangers not only a sleeping-place but in numerous cases a share at their own table."

A few days after this, Mr. Handford travelled through the bush from Rabai to Kamlikeni, in the Giriama country:—

"As we pressed on, family after family passed us with all their belongings going, they knew not where, in search of a little food. Every rib-bone could be counted, while the poor mother and child appeared ready to fall down from exhaustion; in fact, they seemed so greatly reduced that they passed without taking any notice, as if they were unconscious of our presence. Hundreds must perish, for even if the rain come soon, it will be too late to save the crops."

THE Graphic of August 23rd and 30th, had special supplements containing most interesting letters written by the Rev. J. (now Bishop) Hannington, to his little nephews and nieces during his journey in East Africa in 1882-3, illustrated by many capital pictures engraved from his own sketches. Every friend of our East Africa and Nyanza Missions should get these two numbers.

## THE CHURCH MISSIONARY ALMANACK.

THE Sheet Almanack is now ready, and we hope the Society's friends all over the country will use it, and push it. Every effort has been made to meet the wishes on various points that have been conveyed to us; and we venture to suggest that those who request for certain things have been attended to should now take the Almanack. The red and black style was adopted last year; and this year white paper, and stronger, is being used. Members of the Society can be supplied direct from the Church Missionary House at the nett price of 6s. per 100; and the same price is charged to localisers by the Localising Agents, Messrs. J. Truscott & Son. No Almanack is cheaper; and having regard to size and contents, scarcely one so cheap.

For the Daily Texts this year, and part of the letterpress, the Society is again indebted to the Rev. J. B. Whiting. The Texts are illustrations of the Apostles' Creed. There are no less than ten pictures, showing some of the most interesting and characteristic of the churches in the C.M.S. Missions. The events in missionary history have been added. No better service can be done to the missionary cause than by getting the Church Missionary Almanack hung up in every house.

The Pocket Book, the Kalendar, and the Pocket Manual, will be ready a little later. The Pocket Book also will be enlarged and improved in accordance with various suggestions sent to us.

## Topics for Thanksgiving and Prayer.

Thanksgiving for the Native Clergy of New Zealand. Prayer that they may all be able ministers of the New Testament, full of faith and of the Holy Ghost. (P. 112.)

Thanksgiving for another convert from Mohammedanism. Prayer for him and his family. (P. 118.)

Prayer for Fuh-Chow and other China Missions in this time of war. (P. 111.)

Prayer for the famine-stricken people of East Africa (above).

Prayer for the missionaries about to sail for various parts of the world (above).



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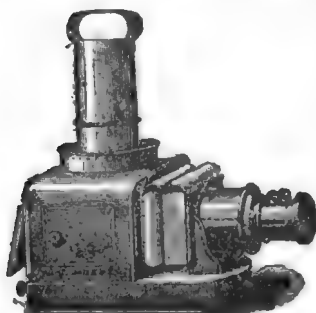
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*And Ruth said, Let me now go to the field, and glean.  
And she went, and came, and gleaned in the field.*

RUTH II. 2, 3.

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NOVEMBER, 1884.

## MISSIONARY ALMANACK.

F.M.S. .... 8.57 a.m.  
L. Qr. 9th ... 11.12 p.m.

November.

N. M. 17th ... 6.12 p.m.  
F. Qr. 25th ... 10.16 p.m.

- THE SPIRIT OF PRAISE—THINE IS THE KINGDOM AND THE POWER.**
- 1 S Matt. 6. 13. All Saints. For Thine is the kingdom for ever. *C.M.S. [Jubilee, 1848.]*
- 2 S Dan. 3. 28. 21st aft. Trin. Dan. 3. 2 Tim. 8. E. Dan. 4. or 5. Luke 22. 1—31.
- 3 M 2 Chr. 20. 6. Rulst not Thou over all the kingdoms of the heathen?
- 4 T Jer. 10. 7. O King of nations, to Thee doth it appertain. *Usborne Me-*
- 5 W Pa. 115. 8. He hath done whatsoever He pleased. *[Morial Sch. op., '78.]*
- 6 T Rev. 15. 8. Just and true are Thy ways, Thou King of Saints.
- 7 F Isa. 37. 16. Thou art the God of all the kingdoms of the earth. 1st Tamil *[Clergyman ord., 1830.]*
- 8 S Pa. 10. 16. The Lord is King for ever and ever. *T. Sandys d., 1871.*
- 9 S Dan. 6. 26. 22nd aft. Trin. Dan. 6. Heb. 2. and 8. 1—7. E. Dan. 7. 9.
- 10 M Pa. 96. 10. Say among the heathen that the Lord reigneth. *Hang-Chow*
- 11 T Pa. 145. 11. Thy saints speak of the glory of Thy kingdom. *Ahmed*
- 12 W Pa. 95. 3. The Lord is a great King above all gods. *Trinity Ch., Cal-*
- 13 T Dan. 4. 3. His kingdom is an everlasting kingdom. *H. Baker d., 1878.*
- 14 F 1 Tim. 1. 17. The King Eternal. *[1874.]*
- 15 S Pa. 66. 7. He ruleth by His power for ever. *Price landed Mombasa,*
- 16 S Joel 2. 21. 23rd aft. Trin. Hosea 14. Heb. 10. 1—19. E. Joel 2. 21 or
- 17 M Matt. 6. 13. For Thine is the power for ever. *Cowley began Miss. at Fair-*
- 18 T Pa. 62. 11. Power belongeth unto God. *Elmslie d., 1872. [ford, 1842.]*
- 19 W Gen. 17. 1. I am the Almighty God.
- 20 T Nahum 1. 3. Great in power! *Mrs. Last arr. Mamboia, 1880.*
- 21 F Job. 25. 8. Is there any number of His armies? *Lahore Coll. op., 1870.*
- 22 S Isa. 26. 4. In the Lord Jehovah is everlasting strength.
- 23 S Haggai 2. 6. 24th aft. Trin. Eccles. 11. and 12. Jas. 2. E. Haggai 2.
- 24 M John 10. 29. No man is able to pluck them out of My Father's hand.
- 25 T 2 Chr. 25. 8. God hath power to help. 1st C.M.S. Miss. landed China, 1844.
- 26 W Jer. 32. 17. There is nothing too hard for Thee. *Krapf d., 1881.*
- 27 T Eph. 3. 20. God is able to do abundantly above all we ask.
- 28 F Rom. 8. 31. If God be for us, who can be against us? *S. Gobat sailed for*
- 29 S Rom. 16. 25. To Him that is of power to stablish you be glory for ever. *[Abyssinia, 1825.]*
- 30 S Isa. 2. 10. Advent Sun. St. Andrew. Is. 1. John 1. 35—48. E. Is. 2. or 4. *[Gaza Mission begun, 1878.]*
2. John 12. 20—42. *King Ockija bapt., 1879.*

## ON THE LAKE OF GALILEE.

## XI.

"And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid."—*Mark vi. 50.* (See Matt. xiv. 27; John vi. 20.)



HE words of the Lord Jesus during the second voyage which has been recorded for us on the Lake of Galilee are as full of depth and sweetness as those uttered during the first voyage. On that first voyage He rebuked the wind, He calmed the sea with His sovereign word, "Peace, be still," and He gently reproved His disciples for the failure of their faith. On the second He spoke to His disciples only. He had no need to speak now to the wind or to the sea. He was not now in the position of a voyager, borne over the surface of the lake in a frail bark, with the tempest sweeping over His pillow, and the waves flinging their spray round about His sleeping form. He now trod the waters as a monarch and a conqueror, and wind and sea, without the intervention of a word, acknowledged their Creator and their Lord, and when He lifted His voice it was only to speak peace and gladness to His terror-stricken disciples.

They had not lost their courage when they found the wind contrary to them, and the billows rising; they were still seeking to carry out their Lord's commands, and to go where He had sent them. It was not the storm, but the strange appearance of a human form walking on the waves that affrighted them. And they felt their loneliness. They felt that their Master was absent, while the terror of something unknown was upon them. It was

not now that they failed to trust, but that they failed to recognise their Lord.

And in what He said there is not the faintest trace of rebuke. There is first the familiar word, "*Be of good cheer*" (see Matt. ix. 2, 22); then the plain unmistakable announcement, "*It is I,*" and lastly the assurance, which should destroy the least lingering shade of uneasiness, "*Be not afraid.*"

"*Be of good cheer!*" There was but one voice that had the right or the power thus to address them. Had they suddenly seen in that approaching Form an angel from heaven, the discovery would not have cheered them. Mary, Zacharias, the women at the sepulchre, save only Mary Magdalene (John xx. 12, 13), trembled at the sight and at the voice of an angel. And the angel's word is "*Fear not*" (see Luke i. 13, 30; Matt. xxviii. 5; Acts xvii. 24). But the Lord's word, whether to the soul oppressed with a sense of guilt, or to the saint in trial and danger, is, "*Be of good cheer*" (Acts xxiii. 2). For it is Jesus who is anointed with the "oil of gladness" (Ps. xlv. 7), and it is He who can give that same "oil of joy for mourning, the garment of praise for the spirit of heaviness."

"*It is I.*" To the disciples there was but *One* who filled their hearts—*One* whom they desired—*One* in whom they trusted. And lest they might after all fail to recognise His utterance in the "*Be of good cheer*," this further assurance placed the matter beyond all possible doubt. And this is the word of Jehovah, of Him who is the "First and the Last, and the Living One" (Rev. i. 8, R. V. Comp. Exod. iii. 14; Isa. xli. 10, xlii. 8, xliii. 3, 11, 15, 25, xlv. 24, xlv. 5, 22, xlv. 4, xlviii. 12, 15, 17, li. 12); and yet the word of Him whom His disciples have known as a "man of sorrows and acquainted with grief," as their close Companion and familiar Friend.

"*Be not afraid.*" Had His imperfect, constantly failing disciples nothing to fear from this holy, sublime, and sovereign Presence? Nothing. All the holiness, all the power, all the sovereignty was on their side, bound up indissolubly with the endless love He bore them. This glorious, conquering Lord was theirs.

And so for us, whether working at home, or toiling abroad, He is coming again, coming soon, coming as a Monarch and a Conqueror, and yet as "this same Jesus" who has so often spoken "Peace" in the time of trouble and sorrow. Many a time has He had to remind us of our lack of faith; but in that "crowning day" there shall not be a word of rebuke, but with a sweetness transcending all we have yet known, the words will sound in our ears: "*Be of good cheer: it is I; be not afraid.*"

SARAH GERALDINA STOCK.

## ALL SAINTS' MEMORIAL CHURCH, PESHAWAR.

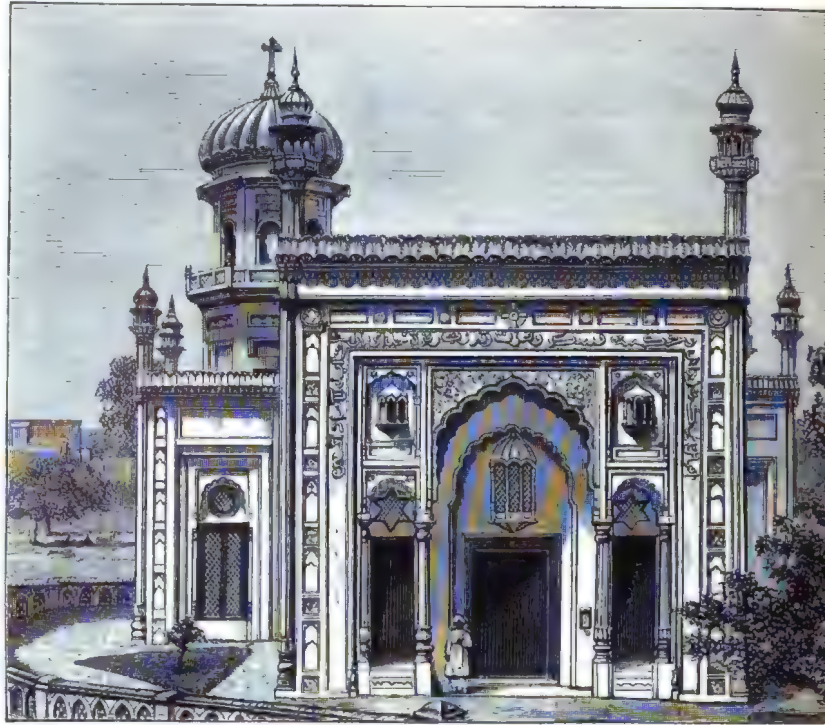


THE Native Christian Church in the city of Peshawar," writes the Rev. T. P. Hughes, "has been constructed with a three-fold object: that it might be a place of worship for the Native Christians of that city, a memorial of departed missionary brethren, and a witness for Christ in an important Muhammadan city. The Peshawar Mission has for some years past endeavoured to carry on its Evangelical labours as far as possible on Oriental lines, and it is in accordance with this intention that this Memorial Church now stands in an *Oriental dress*. It is an attempt to adapt Saracenic architecture to the purposes of Christian worship, the whole building having been constructed by a Native architect under the superintendence of the missionaries. The building is cruciform, and about a hundred feet in

length, and will hold at least two hundred people. It is built from east to west, the chancel of the church facing Mount Zion (Dan. vi. 10). It is close to one of the chief gates and public thoroughfares of the city. It is not far from the Mission School known as the Edwardes Collegiate School, and has the parsonage and Christian Guest House and Library adjoining it."

Mr. Hughes furnishes the following detailed description of this most interesting church:—

The church is entered by a doorway at the east end, over which is inscribed in Persian (Rev. vii. 12), "Amen. Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto Him for ever and ever. Amen." Over the south transept door is inscribed, also in Persian (Psalm viii. 1), "O Lord our Governor, how excellent is Thy name in all the earth." The entrance for women is at the north transept, on the side of the vestry and parsonage, the transept being screened off for Muhammadan women and such Christian women as still veil themselves. Over the interior of the front door is inscribed in Pushto, St. John x. 9. A few yards inside the church is a red cord drawn across the aisle, which separates the Muhammadan and heathen audience from the Christian worshippers. Up to this cord natives are allowed to enter without uncovering either the head or feet. Facing as you enter is a cusped or scalloped archway (a distinctive feature of Saracenic style), separating the nave from the chancel, on which is a text in English, selected by our Bishop (Isa. lvi. 7), with the two Hebrew words, Jehovah and Eloheem, above. Before the chancel steps is a handsome brass lectern, presented by Miss Milman, Sir Richard Pollock, and the Rev. E. Jacob, to the memory of the late Bishop Milman, who preached his last Hindustani sermon to the Native Christians of Peshawar, and his last English sermon on behalf of the funds of the Peshawar Mission, and whose last public act was the distribution of the prizes to the boys of the Peshawar Mission School. The pulpit is of wood, beautifully carved by Peshawar workmen, and is the gift of the Rev. W. Jukes. On the front of the pulpit is illuminated in Hindustani the text (2 Cor. v. 20), "Now then

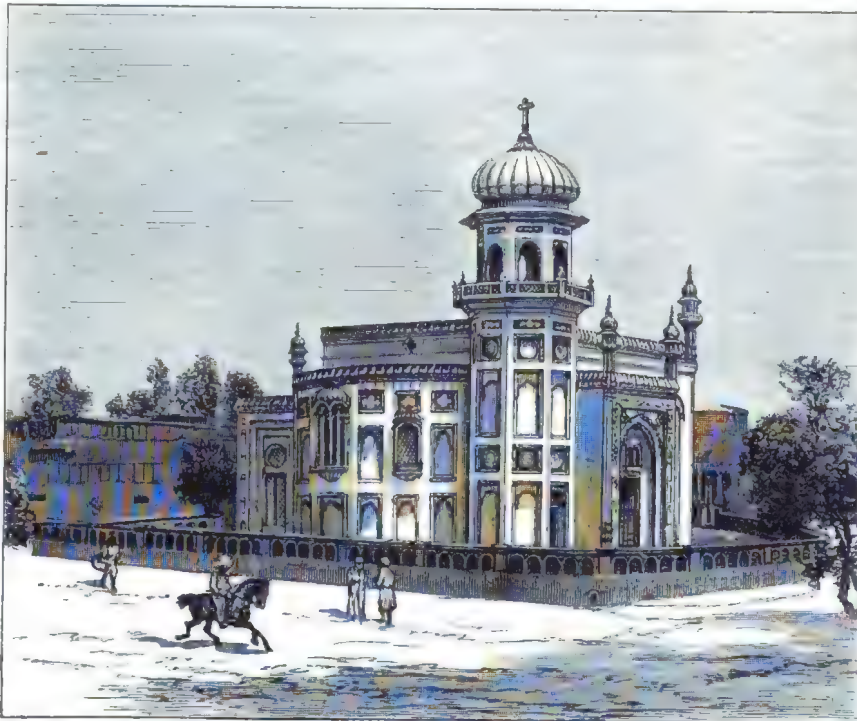


ALL SAINTS' CHURCH, PESHAWAR: EAST FRONT.

we are ambassadors for Christ, as though God did beseech you by us pray you in Christ's stead, be ye reconciled to God." The small pulpit desk was the gift of the late Miss Annie Norman, and the Bible of Miss Ella Mitcheson. In the front of the Communion rails is a handsome piece of needlework, done by the late Mrs. Annie Freeman, with her husband, Major Freeman, has been the largest donor to the church. The Lord's Table was made some years ago by Peshawar workmen for the temporary chapel, and is handsomely carved. The chancel is paved with blue and white Peshawar tiles. Surrounding the chancel is a screen of Peshawar *pinjra* work or tracery, which it is a very fine specimen of, and behind it is an ambulatory four feet wide. The object of this ambulatory is to show the *pinjra* work, which is a characteristic feature in Peshawar buildings, and is also a corridor in which are placed the Memorial Tablets, all of white marble, to the memory of departed missionaries. These tablets are to P. F. Tuting, Roger E. Clark, Loewenthal (Presbyter), Stevenson, Knott, Mrs. Wade, Miss Annie Norman, also to the memory of Minnie and Alice, children of the Rev. T. P. Hughes, and of Annie and I children of the Rev. Imam Shah. A small picture window is placed to the memory of Cyril, infant son of the Rev. W. Jukes.

In the chancel screen, above the Holy Table, is worked in the tracery of the woodwork, a Cross. This has been designedly placed as a Protestant symbol in the face of the thousands of Muhammadans, who with their Quran say (Sura iv. 156), "Yet they slew Him not and they crucified Him not." It being the special design of the Memorial Church to proclaim a "Crucified Jesus" to the Muhammadan world.

In the centre of the west end (the church faces westward) is a soft-toned and richly-stained window, presented by Lady Herbert Edwardes in memory of her deceased husband, Sir Herbert Edwardes, one of the benevolent founders of the Peshawar Mission. On either side of the window are the following texts in Persian: (Heb. xii. 1) "Jesus Christ the same yesterday, and to-day, and for ever"; (2 Tim. ii. 10) "The salvation which is in Christ Jesus." The brass desk on the right of the Table was presented by Mrs. Graves (wife of Captain Graves), who laid the foundation stone of the church.



ALL SAINTS' CHURCH, PESHAWAR: SOUTH-WEST CORNER.



In the south transept is the baptistery, the gift of the Rev. T. P. Hughes. It is specially constructed with episcopal sanction for the purpose of immersion, and of thus carrying out the rubric of the Prayer Book, which in the case of infants directs that "he shall dip it in the water," and in the case of adults, "shall dip him in the water or pour water upon him." The baptistery is a pentagonal well three feet deep, the coping of which is of white marble from Lahore, on which is engraved in Pushto (Matt. xxviii. 19), "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Upon the wall of the transept is the Apostles' Creed in Hindustani, and beneath this the text (Rom. x. 9), "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Round the sides of the baptistery transept are carved seats of Peshawar work.

The north transept is curtained off so as to allow Muhammadan women to attend the service. The screens which separate these transepts north and south were presented by the Rev. C. M. Saunders and the Rev. A. Bridge, Chaplains of Peshawar. They are of the design common to many of the best houses in Peshawar, and other parts of Central Asia. Beneath the lectern, and on the chancel floor, are Persian carpets, the gifts of friends, which add to the Oriental effect of the interior of the building.

The tower of the church, which is a dome-covered cupola, surmounted by a large gilt cross, is seen from a great distance, and contains a fine-toned bell, which is heard all over the city and neighbourhood, the gift of the late Rev. George Lea and other friends in Birmingham, some years ago, to the Peshawar Mission, through the founder of the Mission, Colonel Martin.

The church is very substantially built of brick, covered with *chunam*, or Indian stucco. The roof is of corrugated iron, supported by pent beams, screened on the exterior by a high cornice, and covered within by a boarded ceiling, which has still to be ornamented. The church doors are strong and substantial, and of the kind of panelling peculiar to the East.

Adjoining the church is the parsonage, an Oriental building on the plan of the houses of Central Asia, with a courtyard in the centre, and an upper room for visitors over the front verandah. In this house resides the Native Pastor of the church, the Rev. Imam Shah, a convert from Islam, and his excellent wife, Mrs. Imam Shah, whose zealous labours in the Zenana Mission are well known. There are also guest houses for Native Christian visitors, and a circulating library for the use of the members of the Christian Church, on the side of the courtyard, facing the front entrance of the church.

The Memorial Church was first opened for Divine service on December 27th, 1888, by a solemn service, conducted by the Rev. Robert Clark, the Bishop of Lahore being absent in England. Mr. Clark wrote:—

I am again invited, this time by the Peshawar missionaries, to visit Peshawar, and to take part in an event the like of which has never yet taken place in Peshawar since it was a city, although it is said to be one of the oldest cities in this part of Asia. I allude to the opening of a beautiful, and perhaps almost unique, Christian church in the midst of this great city of the Afghans. Well may we now repeat the inspired words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give the praise."

At noon on the 27th December (the Feast of St. John the Evangelist), the day of the opening, the church was filled from end to end by a very large and attentive audience. The two transepts were then filled with English officers, amongst whom we noticed the Deputy-Commissioner. One side of the nave was occupied by Native women and by Native and English ladies; and the other side by the men and boys of the congregation, and by the members of the Punjab Native Church Council, who had received a hearty invitation from Mr. Hughes and Mr. Jukes to be present at the opening of the church, and to hold the eighth meeting of the Punjab Native Church Council in Peshawar. The completion of the Indus bridge at Attock, and of the Punjab Northern State Railway to Peshawar, enabled them to accept the invitation; and many Native friends from different parts of the province availed themselves of the true Afghan hospitality which our Peshawar hosts so bountifully bestowed on us all.

Fourteen clergymen, five of whom were Natives, were present, and took part in the service; and in the absence of our beloved Bishop at home, it devolved on me, as Senior Missionary of the Church Missionary Society in the Punjab, by the invitation of the missionaries, to say such prayers at the opening service as could be taken by an ordinary clergyman. The lessons were read by the Rev. W. Jukes, and by the pastor of the church, the Rev. Imam Shah. A brief statement of the object of the service was made by the Rev. T. P. Hughes, who presented the pastor with a copy of the Holy Scriptures in the original languages, and with the sacramental vessels of the church, which were then reverently placed by him on the Lord's Table. The sermon was then preached by the Rev. Moulvie Imad-ud-din (a convert from Islam), Chaplain to the Bishop of Lahore, from the words of our Lord: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (St. Luke xi. 20). The sound of the psalms and hymns swelled loudly and harmoniously through the church, and the service was concluded with praise and thanksgiving and prayer. The proceedings were very solemn, and verily God Himself was present with His people; and He made His presence felt, even as He had manifested His presence in an unmistakable manner at the first missionary meeting which had been held at Peshawar thirty



ALL SAINTS' CHURCH, PESHAWAR: INTERIOR.

years before.

For nearly thirty years has the Gospel been preached in the bazaars and streets and the villages of Peshawar city and district, and it has been met with scorn and derision and insult. For the last few years the policy of our Peshawar missionaries has been changed. The efforts which are now made are those of conciliation and friendship within the Church, in the School, in the Hujrah, and the Anjuman (Club). On Thursday last were seen, for the first time in Peshawar, many Native leading chiefs reverently sitting behind the red cord which separated the unbaptized from believers in the faith of Christ, and listening attentively to a Christian moulvie as he preached to them boldly and very plainly the Gospel of Christ. There was no opposition at all; the leading chief of the district was there, and another from Yusufzai, with members of some royal families. A Rajah from the frontier afterwards took his place as a listener, if not a worshipper, in the Christian church. Expressions of approbation and congratulation were heard from Muhammadans and Hindus in Peshawar. "We serve God in our way," said they, "and it is right that you should serve Him in yours." Services of song and preaching have since then been daily held, and for the first time in the history of the Peshawar Mission has a Christian church been thronged by people who are not Christians, and who are not yet willing to listen quietly to Christian preaching when delivered outside.



Mr. Hughes further writes:—"To God be all the praise. The chief design in the erection of this earthly temple is the glorification of the Eternal God, and the holding forth of the Word of Life. In no way will it be regarded as a successful effort, unless spiritual stones are added thereto. The first adult baptism within its walls was a Kafir slave-boy, the second that of an Afghan Muhammadan student from our school. And Mr. Jukes writes that every day at the daily services there are crowds of Muhammadans and Hindus listening to the reading and preaching of the Word of God, as well as witnessing a devout Christian worship. Many who visit this church are people from Central Asia, where the foot of the Christian missionary dare not tread."

He adds:—"There is still a debt of £300 on the whole buildings."

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER XI.—THINGS GREAT AND SMALL.



It is difficult within the narrow limits of our tale to indicate just what would best fulfil its object and enforce its lesson. It must be at the most but a slight sketch of character, a few details, scattered and broken; and perhaps by reason of its very brevity it will fail in its aim.

And yet there is so much truth in the tale I tell, that it should win for itself a way. For truth is strong, and an earnest, simple endeavour to hold it forth can never fall wholly void of success.

And life itself is "as a tale that is told." It is made up of broken links, imperfect meanings, of longings for the good beyond our grasp, of hopes which die before they are fulfilled. For on earth we can never be satisfied. We must wait for life's whole story, for the end and the completing which lie in our Father's hands. The fretting streams will reach the calm ocean *then*; brown, shrivelled seeds will spring into flower and fruit, mysteries will be made plain, life will rise out of death, and perfect peace be wrought from pain.

We must wait and work. Wait in hopefulness, and work with a good courage. It is our weakness and our faithlessness that cause our eyes to smart with salt tear-drops, and our feet to halt wearily on the upward road. We shall read the meaning of each trial, the needs-be of each pain, when we stand in the perfected light of the Land that is very far off.

And until we reach the Master's feet we must learn to leave the tangles and the mysteries in His hands, to have trust as well as courage, to have faith as well as love.

Denis Fayre worked hard to fit himself for the task he had chosen. He found it no easy matter to exchange his ledgers for divinity-books, and to resume the Greek and Latin of his schoolboy days. There were times when he was inclined to think such study unnecessary, and that he might be quite as capable of teaching the heathen if he failed to pass classical examinations. But he struggled on, resolved not to offer to his Master a costless service, and he had his reward. For if the actual learning, the schoolboy lessons, did appear superfluous, the self-control and added patience that they taught was very real advantage.

The examinations were over at length, but there was yet a great deal of delay before he could go forth to his distant work. The funds of the great society to which he had offered himself would not permit of much extra expenditure that year. Men were ready—Denis Fayre and three or four others were waiting to be sent abroad; the cry from afar came like that which St. Paul heard in his vision from the men of Macedon, "Come over and help us." But the field of work was already vast, and the available income was strained to the uttermost.

Mr. Fraser went up to London three or four times just then, on business which had nothing to do with shipping!

The strong conviction that had filled his heart in the autumn of last year was deepening, instead of wearing away. He saw more and more clearly that his riches were talents lent by the Lord, to be used for His service until He should come to claim His kingdom.

The ships, the business, the interests at Craylands and at Ardcorragh

were as important in John Fraser's eyes as ever they had been—nay, rather, they had an added importance for him. They were not only his life's work, the means of establishing his sons, and of portioning his daughters, but they were "loans" for which he must render an account.

And so those journeys to London resulted in a transfer of a sufficient sum of money to establish a small mission station in a Chinese village not far from Mrs. Keipyer's head-quarters. Denis was to have charge of this when he had been long enough in the country to master some of the difficulties of the language. Until then he was to live with Mrs. Keipyer and his sister, and be under the orders of one of the missionaries—an old resident and an earnest worker in that vast field of effort.

This was as the lifting of a cloud from young Fayre's horizon. The waiting-time had borne good fruit, though it had been hard to endure and now that it had passed it left him with chastened zeal and a calmer resolution. Between him and his guardian such a link of love had been forged as seldom unites the young and enthusiastic with one who has outlived the brightness of life's morning. They were working for the same Master, striving for the same end. John Fraser felt that Denis was in a manner, his messenger; while Denis never forgot that it was his guardian's generous self-sacrifice that had smoothed the path before his feet.

These circumstances were not known save to the few immediately concerned. Mr. Fraser was not one to crave the praise of men. But there were smaller efforts and humbler offerings which occupied a good deal of attention at Craylands just then.

Jean, in her impulsive way, had resolved to deny herself the useless trifles she had been in the habit of buying whenever she went to London, to be tempted by the show and glitter of the shops. "I shall save every possible shilling for a year at any rate," she said to her sisters. "I shall send the money out to China. But I don't do it in the least from a good motive, but merely because it worries me to remember how Mrs. Keipyer and Denis and that poor child Mildred are cramped for lack of money."

She paused a moment, and then added with a half-laugh, "I have been quite miserable lately after every fit of extravagance. I shall try this new idea, and see if I like it any better."

Her sister Honor, a thoughtful girl on the verge of womanhood, looked at her seriously. Dearly as she loved Jean, these wayward moods puzzled and repelled her; there was a sort of defiance in Jean's tone which jarred on every one at times.

"I remember so well what Mrs. Keipyer said when she was here," Honor remarked, folding up, as she spoke, the costly embroidered scarf of Jean's latest purchase, and the thing which had given rise to the conversation. "Mrs. Keipyer told Milly that it was not the gift but the feeling of the giver which is regarded as precious in heaven; and she quoted that verse about the silver and gold and the cattle on a thousand hills. Don't you remember?"

"Yes," Jean remembered it well.

"There is poor little Oliver Stone, he gave me three shillings yesterday 'for the missionaries,' he said," went on Honor, a softness coming into her voice as she uttered the words. Oliver Stone was a lad living in the village of Craylands, so terribly crippled by disease of the spine as to be unable to raise himself upright, and so miserably poor that had it not been for the Frasers' kindness he must often have suffered actual want.

"Oliver Stone! How could he have got three shillings?" questioned Jean.

Mr. Fraser had entered the room where his girls were talking. He took up the book he had come to fetch, but paused a moment to hear Honor's reply.

"He would not tell me at first; he said I should laugh—the poor little man! But I got at the truth by degrees. It was earned by his cat! I hired out his cat at twopence a day, to Elton, the market-gardener."

"What for? Surely Elton has cats of his own?"

"Yes, but not an accomplished cat like Oliver's! The creature earned her twopence a day very cleverly, I assure you! The strawberries were just ripe, and in spite of nets and watchers the birds wrought havoc and Oliver heard Elton raging at the loss he was suffering. So he hit a plan. He contrived a collar for his cat with a swivel-fastening to which would turn any way, and through this swivel he threaded a string



cord. Then he got that rough lad, Joe Warrenner, to tie the cord from end to end of Mr. Elton's strawberry beds, and up and down that cord his pussy prowled night and day for a fortnight, all the time the fruit was ripening, frightening the birds, and earning those three shillings."

"Well done!" cried Mr. Fraser.

"But the cat must have been in misery," said Jean.

"Oh, no. Oliver got two old boxes, which he made into a sort of hutch, one for each end of the cord, and he asked Joe to put hay in them, and a saucer for milk—Elton undertook to supply the milk and food—so pussy had a very good time of it. She ran up and down, or crouched in her kennels, watching for every bird that dared to come within reach of the strawberries. She had plenty of food and plenty of fun, and even the birds were no worse, for they kept clear of her claws very easily."

"Poor little Oliver!" Mr. Fraser said; "he must be a clever fellow to think of such a thing."

"He did so want to help the missionaries, father! Ever since Mildred left he has taken such interest in the work; he always asks for news from China or Africa, and reads all the missionary papers I take him with the greatest interest." Honor's eyes were bright as she talked about this boy. "I wish you could have seen his pride when he gave me those three shillings!"

Jean had turned away; she was thinking how much greater was Oliver Stone's sacrifice than any she had ever made. Those three shillings might have bought him some little comfort, some trifle to wile away the tedious time of weariness and pain.

"And there is Joe Warrenner," Honor was saying; "he had never heard much about anything, and had scarcely ever thought of anything but eating and working and lounging about. But since this he has spent a good deal of time with Oliver. He doesn't say much, but he really is getting interested in the things that Oliver talks to him of; and yesterday he was wondering if there was any other plan they two could hit on to help to teach the 'black folk.' Oliver told him once about the Chinese practice of murdering the girl-babies, and this greatly horrified Joe. The one soft spot in his heart has been for his own little sister, and the notion that the 'black' people (both he and Oliver think every one living out of England must needs be 'black'!)—that the black people would kill her, just for want of knowing better, has quite touched him."

Mr. Fraser laid his hand on Honor's shoulder caressingly. His daughter had never pleased him better than at that moment. If Oliver had done good to Joe, Joe in a most unconscious way had helped Honor Fraser to take thought for "the things of others." Our deeds and words, even our thoughts sometimes, spread in ever-widening circles for good or ill—circles which, outstripping the limits of time, reach eternity itself.

Jean walked down to the village that evening, and spent fully an hour by Oliver Stone's couch. She said not one word either about his cat or the three shillings, but the talk turned naturally to Miss Mildred and Mr. Denis, and their distant work; and Oliver's sunken eyes glistened as he thought of the glad news which was being told east and west, and north and south, and as he remembered that he also had been allowed to help to send it forth.

And as for Jean Fraser, she left a good deal of her bitterness and sorrow of heart behind her that day, as she went slowly up the hill to her home.

"Take My yoke upon you, and learn of Me." The words had new significance to her. The beauty of Christ's Love was dawning for her at last; the Love of One who is "meek and lowly," and who "giveth rest" to troubled souls.

#### A DEVIL PRIEST'S PROPHECY.

**A**T Atakkam, in Travancore, an old devil priest, who still, however, clings to his Pagan superstitions, on being spoken to about Christianity, used the following remarkable words:—

I know that Christ shall reign on these hills. I have watched from the beginning, when two or three joined at Melkavu, till now thousands worship Him, and at last even here He is worshipped. It is like the sun first tingeing the hill-tops, then gradually lighting up the sides, till at last the whole valley is flooded with light. And the day is fast coming when all on these hills will worship Christ.

## A MISSIONARY HYMN TUNE.

Venn.

"From Greenland's icy mountains."

Rev. H. W. Wood.



#### Norfolk Ladies' C.M. Union.

To the Editor of the GLEANER.

**S**IR,—It is very cheering to find that the account of the meeting of the Norfolk Ladies' C.M. Union, which appeared in the August number of the GLEANER, has led to the desire to form similar Unions in other parts of the country. I hope the fact that our Union is for the County will not be lost sight of. When the plan was devised by our Association Secretary, Mr. McArthur, it was his great desire that it should be formed on precisely the same lines as the general Association for the County, which has been found to work so successfully. Our county is mapped out into districts corresponding with the rural deaneries. To each of these a Secretary is appointed, whose business it is to try to get members to promote the circulation of the C.M. GLEANER, and to see generally how the good cause can best be helped. The subscription to the Union is one shilling a year, to pay for the hire of a room for meetings, and any incidental expense. The balance is placed to the account of the parent Society. I wish the meetings were always held in private houses, and that according to the original plan they took place every quarter in different parts of the county.

Some of our friends want to know how to begin from the beginning. Let them invite ladies known to be favourable to the cause to consult about the matter, appoint a lady President and a central Secretary, and try to get district Secretaries everywhere, and when this has been done hold another meeting to see what can best be devised to further the good work.

It is delightful to hear of £82 as the result of a sale of work at Cromer, but let no one be afraid of making a small beginning, only try to do something, and if God give the blessing the little seed will grow.

Those who have read that very interesting book, "These Fifty Years," of the London City Mission, will remember the strong impression on Nesmith's mind, which seemed to him almost like a voice from Heaven saying, Organise, organise, organise. He looked up and replied, "Yes, Lord, I will," and from the time he did so the work went forward; only let everything be begun, continued, and ended in prayer, and we too shall say with David, "I will sing unto the Lord because He hath dealt bountifully with me."—Yours faithfully,

S. C. E.

The Lodge, Hardingham, October 3rd.

#### Topics for Thanksgiving and Prayer.

Thanksgiving for the present condition of the Native Church in New Zealand (p. 126). Prayer for a rich blessing on all its members.

Thanksgiving for progress at Peshawar. Prayer for the new church and its worshippers. (P. 121.)

Prayer for the Revs. C. O. Fenn and J. Barton, about to sail for Ceylon on a special commission.

Prayer for the missionaries now en route for their stations, or shortly sailing.

Prayer for the missionaries and converts in China during this time of war and tumult.



THE RIGHT REV. EDWARD C. STUART, D.D.,  
Bishop of Waiapu, New Zealand.



THE VEN. W. L. WILLIAMS,  
Archdeacon of Waiapu, New Zealand.

### BISHOP STUART AND ARCHDEACON WILLIAMS OF WAIAPU.

**A**T the close of the series of articles on the New Zealand Mission, it seems most fitting that we should give the two portraits which appear on this page.

Bishop Stuart, who was of Trinity College, Dublin, went to India as a C.M.S. missionary in 1850, commissioned, with Mr. French (now Bishop of Lahore), to establish a Mission College at Agra (now St. John's College). In 1860 he was appointed Secretary to the C.M.S. Calcutta Committee, and became Chaplain to Bishop Cotton. In 1874 he visited Australia and New Zealand, and ultimately joined the Mission in the latter country. In 1877, on the retirement of Bishop Williams of Waiapu, he was elected to the vacant see, and has since taken a leading part in the management of C.M.S. work in New Zealand.

Archdeacon Williams, a son of the late Dr. Williams, Bishop of Waiapu (who went out to New Zealand as a missionary of the C.M.S. in 1824, see *GLEANER*, August, 1878), graduated B.A. at Magdalen College, Oxford, in 1852. After a few months spent in the C.M.S. College at Islington, he was appointed, in 1853, missionary to Turanga, New Zealand. In 1863 he became Archdeacon of Waiapu. For many years he conducted a theological class for the preparation of Natives, and has trained most of the clergy in the Waiapu diocese. He is the author of *Lessons in Maori* and an enlarged *Dictionary of the New Zealand Language*.

### THE STORY OF THE NEW ZEALAND MISSION. PART II.

#### XI.—The Mission as it is To-day.



THE Story of the New Zealand Mission, which has now run through nearly two years' volumes of the *GLEANER*, would be incomplete without a brief *résumé* of the present condition of the Mission.

In the two great islands composing New Zealand there are six dioceses. Three of these are in the North Island, where the Maori population is, and where the Mission is carried on. They are Auckland, Waiapu, and Wellington, and the present Bishops are Dr. Cowie, Dr. E. C. Stuart, and Dr. O. Hadfield. There are altogether 14 European missionaries (including three on the retired list), 27 Native clergy, about 250 Native lay agents, and 81,865 Native Christians, according to returns laid before the last Synod. The administration of the C.M.S. Missions is

now conducted by a Mission Board, consisting of the three Bishops, two Archdeacons, two other missionaries, and three laymen.

It is a matter for regret that such incorrect ideas regarding New Zealand should have found acceptance in this country in connection with the recent visit of the so-called Maori King. This chief has for many years been at the head of one small section of disaffected Natives; but there are other sections which follow other leaders, such as Te Whiti and Te Kooti, and these together are but a comparatively small minority of the race. The majority of the Maories are entirely loyal, both to the Queen and the Church, and live quietly in their own villages, with their own churches, and schools, and pastors, and lay readers, and schoolmasters. Of the Church's adherents, as we have seen above, there are now more than 80,000; while the whole remainder of the race, including members of other Christian denominations as well as the Hauhaus, Te Kooti-ites, &c., is believed to be under 45,000.

Special efforts have been and are being put forth, under the direction of the Mission Board, to influence the separated Native Archdeacon Clarke during 1883 twice made journeys into the Waikato and Thames districts, and to the borders of what is called the "king country," on the Upper Waikato River. In these scattered districts there are probably 5,000 Maories among the hills. About 1,000 of these profess Christianity, while the remainder have either renounced it or, having been born since the time of the war, have never been under regular Christian instruction at all. "The kindly feeling shown me by all the Natives during the whole trip," wrote the Archdeacon of one of his journeys, "was more than I dared to hope for. The almost eager manner in which some listened to me was very encouraging. There is an unmistakable movement amongst the dry bones of the lapsed Waikato Church." He found many evidences that Hauhanism is dying out, and that the "king party" are themselves looking to an early abandonment of it. On the first journey he had two interviews with Tawhiao, the "Maori King" himself, who received him cordially, and who told the object of Mr. Clarke's visit said, "*E pai ana*"—"is good." In these districts there are three Native clergymen.





OTAKI AS IT WAS THIRTY YEARS AGO.



MISSION CHURCH AND BUILDINGS (REV. S. M. SPENCER'S STATION), LAKE TARAREWA, NEW ZEALAND, THIRTY YEARS AGO.



viz., the Rev. Wiremu (William) Turipona on the Thames, the Rev. Hohua (Joshua) Moanaroa on the Lower Waikato, and the Rev. Heta (Seth) Tarawhiti on the Upper Waikato.

From the other districts inhabited by Hauhaus, &c., similar reports come. The Rev. F. T. Baker, of Waitara, on the west coast, has found the Maories there, who are all mostly Te Whiti-ites, more politically than religiously disaffected; but they will not at present receive his ministrations, and their opposition is the more emphatic on account of the presence in the district of 100 armed constables. "We will not listen to your message," said Te Whiti himself to Mr. Baker, "until these soldiers are sent away;" and he significantly added, "These men are Christians: do you wish my people to be like them?" The Rev. T. S. Grace, on the Wanganui, says that Te Whiti's supporters are fast becoming more lax in their allegiance towards him. One large and influential tribe, numbering 700 or 800 souls, has openly discarded him.

But the larger sections of the Maori population are in the northern peninsula, and on the east coast; and these are almost entirely free from disaffection, political or religious; as also is the smaller section in the south, towards Wellington. While, therefore, there is great need for earnest effort in the Christ-like work of winning back the lost and wandering sheep, it would be ungrateful to God to forget that, after all, there were, so to speak, ninety and nine which went not astray.

Turning now to these "ninety and nine," to what may be thankfully regarded as the flourishing Maori Church, or rather Maori section of the Church of New Zealand, it is gratifying to note the excellent system which has provided, in addition to the 26\* Native clergymen, quite an army of voluntary and unpaid but licensed Native lay readers. The number of these readers has not been mentioned lately; but no less than 92 are at work in the Diocese of Waipatu alone, and the Bishop of Auckland, in an address to his Synod, mentioned the still larger number of 156 as serving in his diocese.

Another pleasing feature of the Mission is the local Native Church Boards, which look after the welfare of the Church in their respective districts. In Waipatu there are two, one of which, at a recent meeting, held "a discussion on the best way of extending a helping hand to some of the Christian Maoris in the Bay of Plenty district, which is without a similar organisation and without pastors." In the Diocese of Auckland there is a General Maori Church Board, which holds its meetings triennially. The last meeting was held in March of this year under the presidency of Bishop Cowie, who delivered a very interesting address to the members and delegates. Two of the Native clergy acted as secretaries; the Board sat for two whole days, finishing each day by lamplight at 8 p.m.

One great evil in New Zealand—a greater (as all testify) than even Haubanism—has been successfully grappled with in the past year. That evil is intemperance. In several of the districts branches of the Church of England Temperance Society have been founded, and have enrolled many Maori members; and the Rev. T. S. Grace sends a remarkable account of the "marvellous revolution" wrought in the Wanganui district by the Blue Ribbon Army:—

The great feature of the year throughout this district is the strong advance made by temperance principles, under the auspices of the Blue Ribbon Gospel Temperance movement, introduced by myself shortly after my arrival from England eleven months ago. So far, with God's help and blessing, I am constrained to testify it has wrought a marvellous revolution in the drinking habits of the Maoris here. By way of illustration I may mention that in January last, during the visit of the Maori King, with a retinue of two or three hundred, Patiki Pa for many days was the most disgusting scene of bestial drunkenness and debauch. Four and eight months later, however, on the event of a visit from the Ngapuhi tribes, and again during the funeral *tangi* (wailing) for the deceased chief, Mete Kingi Paetahi, an unbroken sobriety was maintained throughout both

\* There were twenty-seven in the list we gave last month, but one died in July.

occasions by the hundreds of men and women present: the contrast most marked. In this crusade against strong drink I did but raise standard here, and the Maoris themselves are now doing the work.

Those who have attentively read the Story of the New Zealand Mission month by month must have been struck with the way in which God has from the very commencement blessed labours of His servants. No Mission, perhaps, has been called to pass through so many fiery trials, nor the faith of the missionaries been more tried. But every disappointment, every struggle, every apparent failure, has been followed by a clear manifestation that all have been instruments in the accomplishment of Divine purpose. Much has been done, but much remains to be done. As we look back upon what God hath wrought, we cannot but be animated with a renewed faith and courage to look forward hopefully to the time when the remnant of the powerful and still interesting Maori tribes shall sit at Redeemer's feet and be known as His.

### "TELL THEM OF JESUS!"



*TELL them of Jesus!*" The words fell faintly  
From dying lips in a foreign clime,  
As a bright young life was slowly ebbing—  
Ebbing away from the bounds of time.

*"Tell them of Jesus!"* unconsciously uttered  
In weary weakness, but words of power,  
For the life had enforced what the lips were speaking,  
And the passion was strong in that darkest hour.

She had left a home of light and gladness—  
A home she cherished. At Christ's command  
She had parted from those she loved so dearly,  
To spend her life in a heathen land.

A few brief months of toil and patience,  
Inspired by faith and lightened by love,  
And He who had called her to leave her country  
Was calling her now to her Home above.

*"Tell them of Jesus!"* O dying message,  
May it stir our hearts with a living power  
To proclaim that Name she fain would have published  
To tell of that love till our dying hour.

A.

### THE FIRST ENGLISH LADY AT HOK-NING-FU

[The following earnest and touching letter has been received by Fagg, the writer of the papers called "Listen" in our pages, Mrs. Taylor, wife of Dr. B. Van Someren Taylor, C.M.S. Missionary at Hok-Ning-Fu, in the Province of Fuh-Kien, China.]

HOK-NING-FU, 5th March, 188

**N**OWING how much your heart yearns over the poor wretches of China, and of your unabated zeal for the spread of the Gospel amongst them, I feel sure you will be interested in knowing something of this far-away corner of the world.

We reached here about the middle of November, after a miserable four days' journey from Fuh-Chow, through mud and mist, and having to spend two nights in a Native boat.

My first impressions of Hok-Ning were anything but cheering when I found myself in a Chinese house (though the interior somewhat altered) and completely surrounded by other Chinese houses, the front door opening into a dirty, narrow street, and myself the only foreign lady in the city; but I knew things would brighten up by-and-by.

As you already know that I am the first foreign lady who has reached here, you can well imagine what a curiosity I was for some time. The first few walks through the streets were very amusing. The dogs here, on our approach, the children rushed in to tell their mothers to come and see the foreign woman, and so by the time we reached the streets we had a large audience. We had an audience at almost every door, especially of women and children. On my first stopping to speak to them it was really laughable, the look of courage mingled with fear, while others at once ran to their houses. Some more courageous ones would give me a look of recognition, but with a stare of blank amazement, while others were afraid that I should take away their babies or do them an injury.

I knew the better plan was not to force myself upon them, but to win my way amongst them, speaking to one and another, and inviting them to come and see me at my house. This lasted for some time, but I found out that I was like themselves, "only a woman," and by de-



they came to see me, and now have evidently lost all fear; and since the Chinese New Year hundreds of women have been here to see the house, in fact a large portion of my time daily is taken up in entertaining them. One day from midday to late in the afternoon I was receiving one band after another. The harmonium is a great pleasure to them, and I think they have all heard the never-failing hymn, "Jesus loves me."

But out of the many women who have been here, you will be surprised to know that I found *one* who could read. This, you know, is a rare thing in China, especially among the lower class. Her history is very interesting. She was engaged when a child to be married at a certain age, but previously finding out that her future husband was a very poor man and had something wrong with his eyes, she determined she would not marry him; and on two occasions when her parents urged her to fulfil the engagement she attempted suicide, once by taking opium, and again by attempting to cut her throat. Her parents are now both dead, and she has her liberty. She is twenty-four years of age, and is very clever in drawing all kinds of patterns for women's shoes, and in this way earns her livelihood. She has been to see me twice, and seems anxious to learn to read our colloquial, which I hope she will do. She is the first unmarried woman I have seen in China.

The women here are very different from the Fuh-Chow women—much cleaner in every way, and very kind and friendly. I have visited many of their homes, and have received the greatest kindness from them all.

I have been called in to six cases, nearly all ulcers on the legs. Being alone, I am obliged to get my husband to accompany me, and in this way his medical skill is brought into requisition, and the women are losing their fear of the foreign doctor. I am glad to say that all the cases are doing well. One poor woman whom we visited every two days is now well and able to walk again.

You know how very difficult it is for a foreign lady to go through these streets alone, owing to Chinese etiquette; so the missionaries at Fuh-Chow have consented to let me have Mrs. Ting as a Native Bible-woman, so that I hope, when she comes, to go with her to the houses and teach these poor women. I have now found an entrance to many homes, and I am very hopeful for the future.

When I glance round and see house after house literally filled with women all sunk in the very depths of idolatry, my heart sometimes fails, and I think with sadness, "Who is sufficient for these things?" Here am I, one solitary being in this great mass of heathenism—only *one* to teach the hundreds. Oh! that our friends at home could only realise this great fact, that here in this city scarcely any women have heard the message of peace, day by day living a dark, uninteresting life, knowing nothing beyond but a vague idea of a spirit world.

I asked one woman, "Did she know who God was?" "No," she said. Another, "Where do you think you will go after you are dead?" "I know not." Another, "Who gives you your rice to eat?" "My husband," was the natural reply. "But who makes it grow?" This question seemed to make her think a little, but still the ready answer, "I do not know." And these are the women with whom I daily come in contact, the women whom I must try and look upon as sisters, and take by the hand and lead them to the Saviour.

On board ship I had the companionship of three young ladies of independent means going far into the interior of China, who had not given only their time, money, and talents, but had given themselves to the noble work of rescuing their heathen sisters. Often as I saw them sad and lonely, thinking of home and the loved ones there, have I tried to comfort and cheer them, for I could fully sympathise with them, having myself given up what only a parent's heart could know the cost of. As I saw them each day, I could not help feeling what a noble sacrifice, to give the strength and bloom of youth, the time, money, and talents, all back to Him who gave His life for us. These are the women we want in the Mission-field, women who are not afraid to go forth in His power and in His might to win the great mass of heathen women to His feet. "Go ye into all the world and preach the Gospel to every creature." Oh! when will the women of England respond to this command? The women of China can only be reached by women. Think of it; that women, and women *only*, can do this great work. You know from past experience how trying it is to see the great harvest-field and so few labourers, few in comparison with the surrounding multitude.

I sometimes think that the people at home do not realise how great the need is. I am sure they do not, if they did we would not have one here and one there, but in bands would we see them coming out to help in this great battle-field. Could they truly realise that here in this city (and it is only one of the many) there are hundreds of women without the knowledge of God, that out of them all only two who worship Him, and at the present time I am the only one who is here to teach them—the thought sometimes is overwhelming. I feel like a drop of water in the great ocean. I want to do so much, and yet I feel that I can do nothing. You who have been in the field know something of its great need. Oh! I beg of you to bring before all those who really are enlisted in the Master's service, the great opportunities that lie before them here, and the great truth that *only women* can do it.

CHRISTIANA TAYLOR.

## THE TAMIL "BOOK AND ITS STORY."

BY THE REV. HUGH HOBSLEY.



N Southern India and Ceylon more than twelve millions of the human race speak the Tamil language, which is one of the finest and most copious of the languages of India. It is interesting, therefore, to know that there is in that language an entire and excellent translation of the Holy Scriptures, and that the Tamil people have the "Book." But the story connected with that "Book" is not so familiar as it deserves to be.

Bartholomew Ziegenbalg is the honoured name of the first translator of the Holy Scriptures into Tamil. He and his colleague, Henry Plutsch, were the first Protestant missionaries to India. They were sent forth by King Frederick IV. of Denmark, and reached Tranquebar, on the East Coast, July 9th, 1706. Plutsch ministered to the German and Portuguese descendants, while Ziegenbalg gave himself to the study of Tamil, and laboured so assiduously to master that difficult language, that in eight months he was able, "by the assistance of the Divine grace," to read, write, and speak it. In less than a year and a half he had prepared a translation of the four gospels into Tamil! By the 31st May, 1711, the translation of the whole New Testament was finished, and in the year 1714 it was printed and published at Tranquebar. Ziegenbalg now gave himself to the translation of the Old Testament, which he began, but never ended. On the 23rd February, 1719, in the thirty-sixth year of his age, and when his Old Testament translation had extended to the Book of Ruth, Ziegenbalg fell asleep in Jesus.

Benjamin Schultze arrived in India in September of the same year, and upon him devolved the task of completing the Tamil translation of the Bible—a task which he accomplished, and that very efficiently, being a man of great ability and a good Hebrew scholar. After careful and laborious study of Tamil for three years he took up the work of translation in 1723, and after four years' toiling at the rate of six hours a day he finished the Old Testament in 1727. It was published in three parts; the first in 1723, containing the Pentateuch, Joshua, and Judges; the second in 1726, containing the remainder of the historical and all the poetical books; and the last in 1727, containing the Prophets.

Before we go on with our "Story," it may be of interest to notice the time when the first translation of the Bible made its appearance in India. It appeared, strangely enough, just at the very time when the great Mogul Empire was beginning to decline and fall. Macaulay bids us mark the year 1707 as the date from which its dissolution began to be "fearfully rapid." Surely it is a remarkable fact that it was exactly at that period that the first Protestant missionaries began their work in India. Surely we ought to remember, that all through those years of danger and confusion, those noble soldiers of the cross persevered in their arduous designs. It may be truly said that the Tamil Bible was translated in troublesome times. The circumstances of the translators shared the character of the times. True, they were sent forth by royal authority, and enjoyed, it may be said, royal patronage, but these availed little to save them from annoyance 10,000 miles away. Frederick IV. of Denmark might be their friend, but the Jesuit priests of Madura, the Rajah of Tanjore, and even the Danish Governor of Tranquebar were all their enemies, and the poor despised missionaries must often have thought of the Proverb (xxvii. 10), "Better is a neighbour that is near, than a brother far off." At one time the opposition of the Danish Governor of Tranquebar rose to such a pitch, that for some alleged interference with his authority he had Ziegenbalg arrested and put into prison for four months. Still the Lord was with His servant, and his faith seems never



TAMIL SCHOOLBOYS AND THEIR  
"BAGS OF BOOKS."

to have failed him. But before these difficulties were realised, there was the primary difficulty of acquiring the language, and this was, in their case, a very serious one. There were then no dictionaries, grammars, or vocabularies for them to make use of. All the vernacular literature of those days was on palmyra leaves. Nor had they any good teacher to instruct them. They therefore put themselves to school again,\* sitting down, as the native children do, and writing the letters of the Tamil alphabet on the sand. Sickness, too, occasionally laid the missionaries low; and besides all these hindrances and difficulties there was other occupation than Bible translating, that which came upon them daily, the care of Tamil and Portuguese schools and converts. Under these circumstances, the work of Ziegenbalg and Schultze was truly noble, and is beyond all praise. With all its bad spelling and strange idiom, and with all its free rendering of many passages, we feel that such a version, made under such circumstances, is beyond the reach of criticism.

We must now notice the principal subsequent versions or revisions of that first translation.

Philip Fabricius is the honoured name from which the first version or revision derives its title. Fabricius spent two years in Tranquebar, and came to Madras in 1742, about the time at which Clive commenced his illustrious career. But when Lord Clive's career was run, and for sixteen years beyond, up to the time of the impeachment of Warren Hastings, when it was said that "the judges walked about, and the trial stood still," Fabricius was at work carrying forward the revision. His revised New Testament was published at Madras in 1773. But how his labours extended into the Old Testament is not so certain. The Old Testament version, called Fabricius', is published in four parts. An examination of Fabricius' version enables us to see that it was made in a scholarlike way. He adhered faithfully to the Hebrew and Greek originals, and exercised his judgment on the Latin, English, and German versions. It may be doubted whether he was not in some places too literal to be intelligible, but it is certain that he enriched the vocabulary of the Tamil Scriptures, improved the idiom, and upon the whole greatly advanced the work.

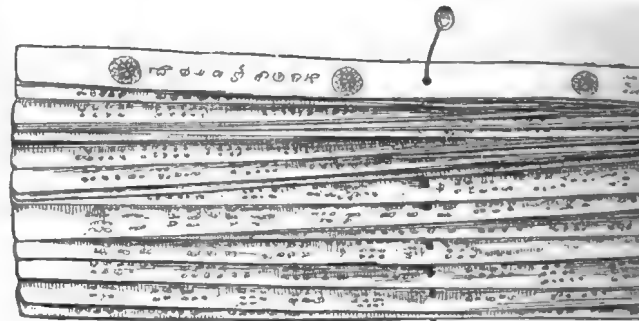
\* The pictures above show the peculiar books used in South India, with a specimen of the Tamil character. The books are made of long, narrow leaves taken from the palmyra tree, a little stiffer than whalebone and nearly as strong. They are scratched by an iron pencil or style, and then being rubbed by a colouring matter, the scratches become black. The leaves are strung on two cords, and the "book" looks like a small Venetian blind. A piece of flat wood above and one below, through which cords are passed, serve to protect the leaves and keep them in place. A missionary spends two or three years in learning the language before he is able to teach or to preach to the natives, and he is a long time before he can speak it with ease.

Another fifty years rolled on before a fresh revision attempted, and this interval brings us down to the era of Church Missionary Society.

Charles Theophilus Ewald Rhenius, the next reviser of Tamil Scriptures (though he lived to complete only the New Testament) was a missionary of the C.M.S., and his work printed by the Madras Auxiliary of the British and Foreign Bible Society. Rhenius' revised New Testament was published in 1826, and was an immense improvement in style upon either of those which preceded it, and made the Scriptures much more readable and intelligible than they had been before. It was considered by scholars to be in many places rather a paraphrase than a translation. Even when the translation was faithful, it was often diffuse and wordy.

One consequence of the publication of Rhenius' version of the New Testament was, that different "uses" were adopted in the Mission fields of South India. Rhenius' version was adopted by the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, and by the American Board of Commissioners for Foreign Missions; but the Society for the Propagation of the Gospel and the Lutherans still preferred and retained Fabricius' version. A quarter of a century passed away, and there was still no prospect whatever of one version being accepted by all the converts; for each existing version had one excellency which the others had not. Fabricius' version was faithful, but unimproved; and Rhenius' was clear and idiomatic, but was admitted even by those who preferred it to be too much of a paraphrase.

This led to the preparation of the next version of the Tamil Scriptures, which was the third of the Old Testament and fourth of the New. It was made by a committee of missionaries in Jaffna and Ceylon, and was published at Madras in 1850. The style of this work presented a marked contrast both to the diffusiveness of Rhenius' and the stiffness of Fabricius'. It was the most beautiful piece of printing that the press of South India had ever produced: it was modestly styled the "tentative version," and proved to be a very valuable contribution to the work of Tamil Biblical revision. But unhappily this version could not command general acceptance: it was regarded as so thoroughly combining the admitted excellencies of Fabricius with those of Rhenius as it was considered that a new version



A TAMIL "BOOK."

தேவன், தம்முடைய ஒரேபேருண் குமாரனை  
விசுவாசிக்கிறவன் எவனோ அவன் கெட  
பெயராகாமல் நித்தியச் சுவனை அடைய  
ம்படிக்கு, அவனாத் தந்தருளி, இவ்வள  
வாய் உலகத்திலே அன்புசுடர்ந்தார்.

JOHN III. 16 IN TAMIL.



ought to do. Those who still used Fabricius' version regarded the new one as inferior to it in faithfulness; and those who still adhered to Rhenius' version thought that the new one was written in a higher style than his, without being purer.

Within a decade of the publication of the "tentative" version, in 1855 serious efforts were made by the Madras Auxiliary of the Bible Society to procure such a revision as would meet with general acceptance. It was not, however, until 1871 that this last version was completed, and the "Standard Version" was in the hands of the people.

We have now only to add a brief account of this last version of the whole Tamil Bible. It was executed on the basis of Fabricius' version. The Rev. (now Dr.) Bower was appointed principal reviser; his work was to prepare a revised text, and to circulate it among delegates chosen from the missionaries of every society labouring in the Tamil field. They went carefully through Dr. Bower's text at their leisure, marking such passages as they considered to require discussion. After this a conference was held, in which the principal reviser and the delegates chosen to assist him met together, and went carefully through what had been prepared, sentence by sentence, until something like an unanimous conclusion had been arrived at. When this had been done, it remained for Dr. Bower to carry through the press the revised text he had made, with the delegates' corrections and amendments of it. In this manner eleven years passed away. Four meetings of conference were held, occupying in all about eleven months. Dr. Bower began to form his revised text in April, 1858. The first conference began on the 29th of April, 1861; and the last conference ended on the 20th of October, 1868. The whole Bible was printed in 1871, so that thirteen years were occupied on the work.

It was most providential that it was accomplished just when it was. A generation of experienced and able missionaries, two of whom had taken part in the previous revision, was then in the field. Had the work been deferred a few years longer, it would have been impossible to collect a body of men so entitled to the confidence of the whole Tamil Church. The Rev. Thomas Brotherton, whose thorough acquaintance with Hebrew and Chaldee made his assistance in the revision of the Old Testament peculiarly valuable, died within a year of the completion of the work. Since then, at least three, if not more, have entered into their rest.

Such is a brief account of the Tamil "Book and its Story." But the half has not been told. How many hearts have been comforted, how many minds have been elevated and enlightened, how many lives have been sanctified, and how many dying pillows have been soothed and cheered by the Tamil Bible, the great day alone can reveal.

## THE LATE MRS. THWAITES.



THE tidings of dear Mrs. Thwaites' death will have reached home long ere this, but I feel that perhaps a few particulars of her last illness may be valued by those who knew her personally, while to others the record of her simple faith in the finished work of Christ may prove a blessing.

It was only last November that she rejoined her husband, after a separation of eighteen months, her health not permitting her return to India with him in the beginning of 1882. On her arrival in Dera she threw herself at once, heart and soul, into Mission work. I have heard that she told several friends that the thought of the little she had done in former years had so oppressed and troubled her whilst in England, that she had then resolved, if God spared her to return to Dera, she would use every effort to make amends for what she considered her neglect, though it was, in reality, sheer inability that prevented her then—an inability which she felt and grieved over, and which even on her return to India still existed. All who knew her daily patient continuance in well-doing,

and faithful discharge of every work of love, would agree that she did not live to herself in her quiet sphere of home work; with many domestic cares and never very good health, hard active work outside would not have been possible.

She came up here with her husband and children for much-needed rest the beginning of last May; I met her then for the first time after her return from England; we had known each other for many years before, and until the first week in July she seemed fairly well, then the fever set in, which terminated in her death on the 24th.

There was something which seemed to us strangely prophetic in the conviction she had from quite the commencement of her illness that she would not recover; it seems as though the Master's home-call had reached her whilst we knew it not, and attributed her apparent foreknowledge to the natural despondency attendant on bodily weakness. She constantly spoke to those around her of her readiness to go, saying she knew she was safe, her only regret being that she had not accomplished all the work she intended to do, for which she would have liked to be spared a little longer had it been God's will, but He had need of her, and it seemed as if the quiet resignation and peace of mind towards the last was the consummation of her conformity to His will; the wish she had so often expressed

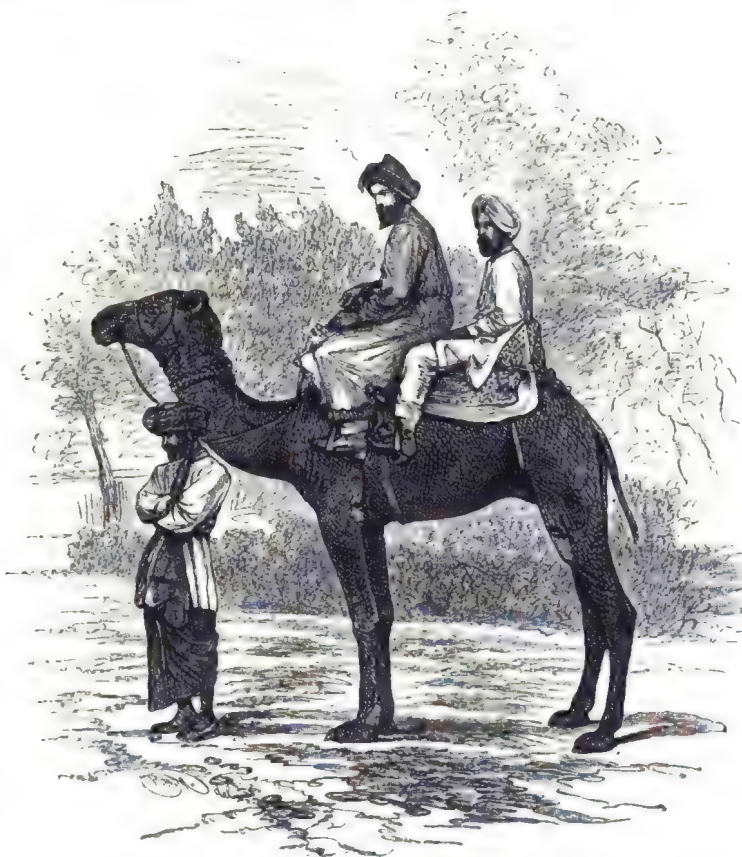
when speaking of her death, that she might "just slip away quite quietly," was abundantly granted; she fell asleep in Jesus without a struggle on the morning of the 24th, and was laid to rest on the evening of the same day beside her baby (who had been taken home some years ago) in the little graveyard below this hill. We who knew her and valued her friendship cannot grieve for her now, knowing full well that, were it possible, she would be the first to check us. We know, and are comforted with the thought of her being with the Lord she so truly loved, and for Whom she was willing and anxious to do so much.

The Medical Mission Mrs. Thwaites had intended starting during the coming cold season, and for which she had engaged the services of a trained nurse before leaving England, will, we trust, be begun as she wished through the liberality of friends here. A work like this will be the most fitting memorial of one to whose heart the welfare, both spiritual and temporal, of the poor women of Dera was so dear.

Sheikudin, Punjab, August 17th, 1884.

MARY J. MAYER.

[Our picture shows the Rev. W. Thwaites, in Afghan dress, starting on a missionary journey.]



THE REV. W. THWAITES AND ATTENDANTS STARTING ON A MISSIONARY JOURNEY.

## THE MONTH.



THE Valedictory Dismissal at Exeter Hall on Sept. 30th was a very interesting occasion. In addition to the missionaries mentioned in our last number, the following received their instructions: the Rev. J. A. Alley, returning to Port Lokkoh in West Africa; the Rev. P. K. Fyson, of Japan, who is returning to Tokio at once to carry on the important work of Bible translation under the Bible Society; and Mrs. Low, sister of the Rev. W. Hooper of Allahabad, who was formerly in the Society's service in India, and who is now going to occupy Haifa in Palestine as an honorary missionary, accompanied by her daughter. The Earl of Chichester presided; the Instructions were read by the Rev. C. C. Fenn; and the address to the missionaries was delivered by the Bishop of Sierra Leone. There was a large attendance of friends.

In addition to the missionaries already named as going out this autumn, the Rev. Dr. E. F. Hoernle will return to Persia (with Mrs. Hoernle, Dr. Bruce's eldest daughter); and the Rev. J. Allcock to Ceylon.

THE Archbishop of Canterbury has given Bishop Hannington a commission to execute episcopal functions in Palestine (the see of Jerusalem being vacant) on his way out to East Africa. It is hoped that he will ordain two C.M.S. Native agents, and also hold confirmations.

In view of difficulties in the Ceylon Mission, which are well known to most of the Society's friends, but with which we have not troubled the readers of the GLEANER, the Committee are sending out the Rev. C. C. Fenn, and the Rev. J. Barton (Vicar of Trinity, Cambridge, and formerly C.M.S. missionary at Agra and Calcutta, and Secretary at Madras), as a special Deputation to confer with the Bishop of Colombo and the Society's missionaries and lay friends in the Island. They sail, D.V., on Nov. 5th, and we commend them and their mission to the prayers of our readers.

THE Rev. Edmund Alexander Fitch, B.A., of Pembroke College, Cambridge, Curate of Lowestoft, has been accepted by the Society for missionary work in East Africa under Bishop Hannington, through whose influence his offer was actually made, although he had for some time been waiting on the Lord for guidance in the matter. Mr. Fitch is a son of the Society's old and hearty friend, the Rev. F. Fitch, Vicar of Cromer, and the event has caused much pleasure at that well-known centre of C.M.S. interest.

THE Rev. W. St. Clair Tisdall, M.A., of the University of New Zealand, whose acceptance by the Society was mentioned in our July number, has now, on further testimony received concerning him from Bishop Stuart of Waiapu, been appointed to the Punjab Mission, to assist in the Lahore Divinity School. He will proceed thither direct from New Zealand.

Two Honorary Life Governors of the Society have been taken to their rest in the past month, the Rev. Canon Arnold, Rector of Tinwell, and the Rev. W. Milton, Vicar of Broomhall, Sheffield. Both were tried and valued friends. A former member of the Committee, Mr. C. H. Lovell, has also been removed. He was for many years C.M.S. Treasurer for the great parish of Islington, and regularly employed his Sunday afternoons in giving missionary addresses in Sunday-schools; and he was latterly Treasurer and Secretary for Highgate.

Two more deaths in New Zealand are reported by Archdeacon Williams, viz., of Mrs. Puckey, widow of a devoted lay agent of the Society, who went out as far back as 1823; and of the Rev. Raniera Kawhia, of Whareponga, in the Diocese of Waiapu, the senior of the Maori clergy. He was the third Native admitted to the ministry, having been ordained by Bishop Williams in 1860. He died at the age of 75.

Up to Oct. 13th, £7,267 had been received in Salisbury Square for the C.M.S. House Fund; but further promises make the total over £10,000.

ON Oct. 7th, the Committee received the Hon. T. J. Sawyerr, Member of the Legislative Council of Sierra Leone, and a leading member of the Native Church there. He is a prosperous trader in the colony, and is the donor of the £1,000 deposited last year with the Society in trust for the Sierra Leone Church.

THE Rev. J. B. Wolfe has sent a graphic account of the bombardment of the Chinese forts and arsenal near Fuh-Chow by the French. The people are greatly excited, and the position of all Europeans has been very trying. Most of the ladies of the Mission had been sent away to Hong Kong under the care of Mr. Lloyd and Dr. Taylor; and Mr. and Mrs. Banister were at Shanghai. But Mr. and Mrs. Martin were at Hok-Ning-fu, far away from any protection. Mr. Wolfe and Mr. [unclear] remained at Fuh-Chow. Letters had been sent to the converts at interior stations, exhorting them to steadfastness and prayer.

WE have observed with much satisfaction that the territory of Bonny has been taken under British protection. Just now there seems to be a race among European nations for possessions in Africa, and it is well that England should have forestalled other Powers in making sure her foot is in the Niger Delta. Consul Hewett, who has been the agent in the proceedings, knows the chiefs of Bonny and the neighbouring places, and no man could be better trusted to do everything justly and fairly. It is especially satisfactory that in the Treaty which he laid before the chiefs for signature there is a clause providing for full liberty for Christian missionaries and Native converts. Bishop Crowther writes that joy and thankfulness prevail among the Bonny Christians.

CONCERNING the famine in East Africa, Mr. Handford writes, "We have been good heavy downpours, and I hope the famine is broken for time, though the prospect for the next year is fearful." But in the interior the condition of the country is still terrible; and Mr. W. W. Taita has been in real peril owing to the people attributing the failure of rain to his presence. Mr. Handford has authorised his coming down to Mombasa for a time.

LETTERS are to hand from the Bishop of Athabasca, written December 24th, from Rampart House, the last post of the Hudson's Bay Company in the far North of British America, and the remotest of the C.M.S. stations. It is within the Arctic circle, on Porcupine River, on the borders of Alaska. The Rev. Vincent C. Sim is our missionary to the Tukudh or Loucheux Indians, of whom some 2,000 are Christians. The Bishop found him quite well at his solitary post, and also the T. H. Canham, at Fort McPherson, on Peel River, whose special mission is to the Eskimo.

DR. A. NEVE, of the C.M.S. Kashmir, spent a month in the summer on a 250 miles journey over the Himalaya Mountains to Ladak, assembling and ministering to the sick in every village on the way, and distributing Kashmiri and Thibetan Gospels everywhere.

MISS E. S. ELLIOTT, who was formerly editor of the *C.M. Journal*, and who is the founder and hon. secretary of that remarkable organisation called the Christmas Letter Mission, writes to us, "Let it be known that we will send grants of our Gospel Christmas Letters to any foreign missionary worker who will undertake to distribute them with care and prayer. Address Miss Strong, care of Miss Elliott, Mildmay Park, London, N." We are sure many C.M.S. missionaries will be grateful for this intimation.

## NEW C.M.S. PUBLICATIONS.

THE Church Missionary Pocket Book (1s.), Kalendar (3d.), and Pocket Manual (1d.), are now ready. The Pocket Book contains many improvements this year; and all are revised up to date.

The *Autobiography of the Rev. Imad-ud-din, D.D.*, has been republished and is a deeply interesting pamphlet. Price 1d.

Under the title of *Suakin, Berber, Khartoum, and to U-Ganda*, the journals of the C.M.S. Mission party by the Nile route in 1878 are issued as a pamphlet, price 2d. They give a graphic account of the country now so interesting to all Englishmen.

The *Autobiography of Immanuel Kodera*, a Japanese Christian now studying at Highbury Divinity College, has been published, price 1d.

The Third Edition of Archdeacon A. E. Moule's *Story of the Kiang Mission* is in preparation; also an enlarged edition of the Rev. Clark's *Thirty Years of the C.M.S. Punjab Mission*.

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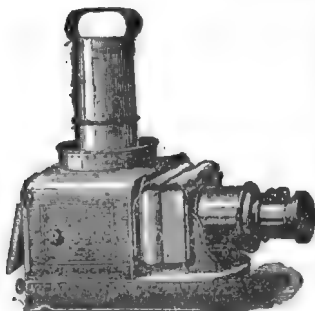
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*And Ruth said, Let me now go to the field, and glean.  
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

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| 28 | S | Isa. 40. 28.   | Innocents Day. Is. 35. Rev. 16. E. Is. 88. or 40. Rev. 18.  |  |
| 29 | M | Ps. 45. 6.     | Thy throne, O God, is for ever and ever.  |  |
| 30 | T | Mat. 28.18,19  | All power is given unto Me, go therefore and teach all nations.   |  |
| 31 | W | Rev. 7. 12.    | Blessing, Glory, Power, be unto God for ever. Amen.   |  |

ON THE LAKE OF GALILEE.

## XII.

"Immediately the ship was at the land whither they went."—*John vi. 21.*



 HE long and troublous night was over, the "toiling in rowing" was over, the opposing wind had ceased. In a few short moments the whole position of affairs had changed with the disciples in the boat. For He whom they had fancied far away had returned; the hours of separation were over.

But there was still a portion of the voyage to be made. When the Lord appeared, about three-quarters of the way already lay behind them, and one quarter of it yet remained. This last part of the voyage is described in the words above: "Immediately they were at the land whither they went."

There is no necessity for supposing that these words imply a miracle, and that by a putting forth of Divine power the boat was instantaneously transported to her destination. Rather there is given us here a vivid picture of the ease and celerity with which the voyage was now completed. Without an obstacle in its way, without a hindrance or drawback of any kind, the little vessel flew over the water, and, before the wondering disciples had thoroughly realised what had happened, they had reached the "other side." And so thorough was the connection between the entrance of the Lord Jesus into the boat, and the arrival of the boat at the "land whither they went," so entirely did the two things hang together, that they are placed side by side

without a break between. It is to this that Keble refers in his beautiful lines—

"Amid the howling wintry sea  
We are in port if we have Thee."


For wherever the child of God may be expecting to go, wherever he may be desiring to go, in whatever direction he may be shaping his course and seeking to go, the advent of Jesus brings him to a port of rest, to the "haven where he would be," to the place where God designs him to be.

But there is a haven which the Church, as a whole, is seeking, and must seek to attain; there is a consummation for which every one who has gone forth on Christ's service is looking and working—that "other side" which He puts before His people when He sends them out on to the stormy sea of this world's heathenism. It is the thought of this shore to be reached which lightens the heart and nerves the hand, and inflames the desire of the toiler in the "streets and lanes" at home, and in the "highways abroad." When the missionary raises the cry of "Africa for Christ!" "China for Christ!" What does he mean? That he remembers and believes in the promise: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14), and in the prophetic word: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

But this consummation will not be reached without the personal actual presence of Christ. There will be no reign of peace till the "Prince of Peace returns." The Lord bade His disciples "go and teach all nations," but He never told them they should convert all nations. He sent them out to the "other side," but He gave no promise that they should reach it alone. Therefore the prayer of the Church at the close of Scripture is not that He should convert the world, but that He should "*come quickly.*" "*When He cometh*" the goal shall speedily be reached; the time that intervenes for His people between His appearing and the consummation of all things shall be as a short sweet moment after His long absence; and soon He shall take the kingdom; "all men shall bow down before Him; all nations shall serve Him"; the reign of darkness and sin shall be over, and "of the increase of His government and peace there shall be no end."

SARAH GERALDINA STOCK.

## CHRISTMAS DAY AT BOLLUBHPUR.



OLLUBHPUR is one of the largest Christian villages situated in the Krishnagur District. It has its own Native Pastor, and is, besides, the head-quarters of the C.M.S. Northern Itinerancy. Here for three successive years a missionary party has gathered at Christmas time under the hospitable roof of the missionary, the Rev. H. and Mrs. Williams. As we had the privilege of joining the party last year, I think it may interest some of your readers to learn how we spent the day. We arrived at Bollubhpur on Christmas Eve, and found all the Christians in a state of busy excitement. I noticed in the dusk, that as we entered the compound we passed under two or three arches of evergreens, and when I stopped at the steps of the Mission house, I found myself at once surrounded by quite a crowd of natives. Mrs. Williams and Miss Collisson gave us a very warm welcome, pleasant augury of a very happy Christmas. We found that all the party had arrived except the Rev. Alfred Clifford, who came in on Christmas morning. There were nine of us present, viz., Mr. and Mrs. Williams, Mr. Clifford, Mr. Hall, and Mr. Bell, of the





A VILLAGE SCENE IN BENGAL. (From a Photograph by Messrs. Broome and Shepherd, Calcutta.)

C.M.S., Miss Collisson and Mr. Dawe of the Church of England, and the Zenana Missionary Society, and ourselves.

It was very nice our being altogether a missionary party and a thoroughly mission Christmas we had. Everything was Bengali in our services, there were no other Europeans in the place. We were awakened early by the Christians singing Christmas hymns. Most of the missionaries went off to conduct morning services at other Christian villages, the service at Hlubhpur being conducted by Native Pastor, Koilash Babu, assisted by the Rev. G. Parsons. The Church of Hlubhpur, which the late Rev. Vaughan used to call the cathedral of the district, was crowded to overflowing, the children sitting on the floor. The whole service was hearty and joyful. Koilash Babu preached on the Angels' Advent Song, after which about sixty remained for Holy Communion, a proportion to the whole of about one-seventh, which I think would compare very favourably with a village church in England on Christmas Day.

Among the Native Christians Christmas is a day of great rejoicing, and in fact the natives generally look upon it as "burra din" (the great day of the year).

In the Mission compound a kind of pavilion had been erected under which, for three days, singing was carried on almost unceasingly, until many had their voice left. You will like to hear something about this Bengali music and singing, which is quite a new feature in the Mission and has made rapid development of late, so that now even the little cowherds in the fields have caught up the Christian hymns and may be heard singing them as they tend the cattle. The missionaries are beginning to find these bands of Christian singers a powerful auxiliary to their work. It is ploughing the native soil with a native instrument indeed, and one which does not readily commend itself to our Western ears, but which seems admirably adapted for conveying Gospel truth to the minds of these simple peasants.



I had one of the hymns translated to me, and the simple Christian teaching embodied in it has gone very far to commend their singing to my mind. I am told that since the singing bands were started the willingness of the Hindus and Mussulmans to listen to the preaching of the Gospel has very markedly increased.

A number of Christian men and boys band themselves together and go about from village to village in the district singing Gospel hymns composed generally by one of their own number, and set to tunes which we consider extraordinary in their character, but such as the villagers love.

One of the band takes the lead, singing a few lines, and either addressing his companions or the people according to the sense, and then the rest take up the words and sing them again and again with increasing vigour, accompanying themselves on the native drum with cymbals and other instruments, all the time using a great deal of action with their hands and arms.

The natives, especially the Mussulmans, are very much affected by this singing: they can hear every word, and they say that it melts their hearts. Bands of these singers go out for days together into the villages round, and collect large audiences, who then listen to the preaching, and in this way a great work seems to be going on.

I am sure this is what we want; for, until the Native Christians take up the work of evangelisation heartily themselves, comparatively little can be done by the handful of European missionaries among the millions of India.

What I enjoyed most was hearing a juvenile band of quite little boys: one, about eight years old, with perfectly natural manner and action, was their leader. The song was about the life and death of Jesus. The little lad would sing a few words, throwing into it the most intense pathos, and then his companions would take it up. The sad tone with which they sang most clearly and distinctly again and again, "He died upon the cross for us," was most touching; and then, as they came to the resurrection, they clapped their hands, jumping (not wildly, but in a compact group) and exultingly shouting with all their infant might, "Joi, joi, Prabhu Jesu!" ("Victory to the Lord Jesus!") One cannot help feeling that the dear Lord would say, even of these little Indian children, "Out of the mouths of babes and sucklings Thou hast perfected praise."



C.M.S. MISSION HOUSE AT HAKODATE, JAPAN.

English children could not do this sort of thing without turning it into play, but there was not the least sign of anything but the most serious intention on the faces of these earnest little singers.

Thus the afternoon passed away listening to the "Old, Old Story" sung in a foreign tongue and in a foreign way, its universal character being thus strikingly illustrated in its adaptation to the needs of Bengali villages equally with those of the people of England.

In the evening, after our Christmas dinner, we sat round a cosy fire and sang the same story of Jesus and His love. P.

## OUR WORK AT HAKODATE.



AKODATE is the C.M.S. station in Yezo, the northernmost of the four large islands of the Empire of Japan. In 1881 we gave a series of chapters relating the history of the Mission in that island, and several pictures illustrative of it. Since the separation of the Rev. W. Denning from the Society, the work at Hakodate has been carried on by the Rev. W. Andrews; and Mr. J. Batchelor has been diligently labouring among the strange Aino aborigines, of whom we have given accounts in the GLEANER of October, 1875, May, 1877, and January, 1881. Most of Mr. Denning's converts separated from the Society when his connection with it ceased; but some remained steadfast; and the two little bands of Christians continue in mutual friendly intercourse and occasional common worship.

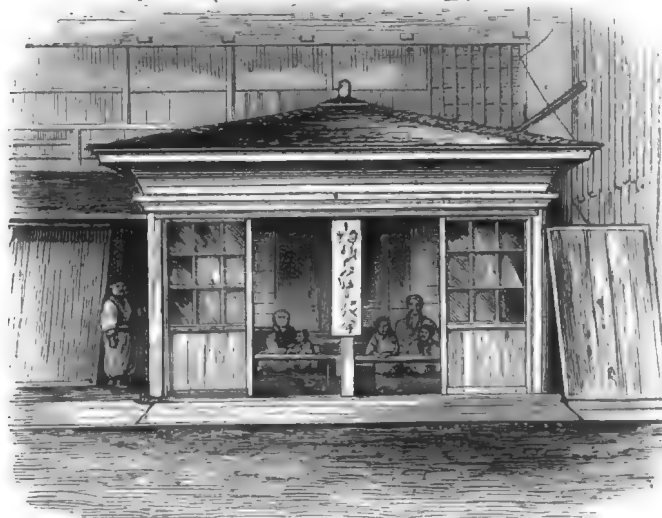
Mr. Andrews wrote in December last, "The Lord has been so good to us this year. At the commencement the clouds were very dark; but all praise be to the great Head of the Church, who has ruled everything for the glory of His name. Thank God, there is real life among the members of our small band. The adults are earnest readers of their Bibles, and are trying to live consistently before their heathen neighbours."

He has now written again as follows, under date June 30th:—

HAKODATE, JAPAN,  
June 30th, 1884.

Our fellow-missionaries in the south of Japan look upon this station as being in an out-of-the-way place. It is true that a distance of 600 miles separates us from the capital. This necessarily deprives us of many social privileges, but on the other hand I do not think there could be a more healthy or much prettier spot in the whole of the Empire.

We have lately been greatly encouraged by what seems to be a real spiritual work among the natives. Thanks be to God for the fruit He has given to us. The first Japanese whom I have been permitted to receive into the visible Church I baptized last February, and since then two on Easter Sunday and one on Whit Sunday have been added to our band. These converts are bringing in-



C.M.S. PREACHING PLACE AT HAKODATE, JAPAN.

quirers, and with the Lord's blessing I hope that before the year closes there may be two or three more ready for baptism.

We have just come to the close of a week of much refreshment, the Bishop and Mrs. Poole having paid us their promised visit. It is about seven years since Bishop Burden came to Hakodate, and there are not many among the present believers who remember that visit. Great, then, was the expectation of the Christians who assembled to welcome the Bishop and Mrs. Poole on the day after their arrival.

On the 2nd Sunday after Trinity our largest room was packed quite close with those who had come to witness the confirmation, together with the candidates. Seventeen persons were confirmed. Among the candidates was one old woman over seventy-five. The service was most impressive, and as I heard afterwards, much that the Bishop said went home to the hearts of several of the Christians. In the afternoon the Bishop preached from Ephes. iv. 1, and afterwards twenty-three partook of the Holy Communion.

On the following Wednesday morning our Hakodate Christians came to say farewell to the Bishop, who gave them as his last parting words, "With one mind striving together for the faith of the gospel."

## "TO SHINE AS THE STARS."

BY CRONA TEMPLE.

### CHAPTER XII.—THE THINGS THAT ARE NOT SEEN.



OUR story draws to its close. Space fails me in which to tell of how John Fraser battled on in the cause of right against wrong, of how he strove to uphold his Master's honour in his household, in his shipping-office, and in the noisy yard on the margin of the Clyde. It was not for him, personally,

to bear the Gospel light into dark lands; his duty lay at home, and daily, hourly, he asked for God's grace to perform that duty with reverence and earnestness, as befitting a servant of Christ.

Nor can I follow Denis and Mildred in their work beyond the seas. Other pens than mine have written of the China Missions, of the patient sowing-time, of the waiting for the harvest which seemed long delayed. And there they also toil and wait until their Lord shall give the increase,—until they also shall "gather fruit unto life eternal."

Mrs. Keipyer, her sunny spirit ever bright and brave, thinks the harvest is white already, and that the Lord of the harvest will send forth more and more reapers to gather in the sheaves with great rejoicing. When Denis is weary and Mildred's heart is sore, she calls them to her own room in the Mission house, and reads to them words which never yet have failed to bring help and cheer to those whom the Father loves, the words which St. John records in the fifteenth chapter of his Gospel, the words the Master spoke at the gates of Gethsemane.

That brave spirit neither flags nor falters. The "whole armour" once entrusted to her keeping is kept free from rust and stain. Temptations come, and evil soils the soul, but only as a passing breath might do. Satan himself has little power against those "strong in the Lord, and in the power of His might."

Of Will Duffus, the dookyard "hand," who had heard Mr. Fraser's speech to his men that autumn day at Port Glasgow, of him I fain would tell much more than can be written here. Mrs. Keipyer has never heard his name; she will, perhaps, never know how her example first stirred his heart to think of "living in a wider world." He could not forget what he had heard of this weak woman who, in God's strength, went forth to aid God's plan for the comforting of mankind. He read a great deal. In Scotland there are books scattered widely amongst the country people, and Will Duffus found no difficulty in laying his hands upon them. He read the opinions of many men, and pondered as he read; but in the end he came back to the little book on his wife's shelf, the calf-bound Bible she had used at school twenty years before.

And in that Book he found all he needed—wisdom, trust, loving-kindness, and a contentment which went beyond worldly things, because he had grasped the truth that not *only* time lies in God's hands, but the limitless future when all things shall be made fair.

Jean Fraser has learned at last the lesson which is best worth the learning.

She had fought against conviction for a long, long time. She had wished to do right, she had been stirred by ardent longings to accomplish something great and good; but, walking in her own will and way, she

found little except bitterness and discontent. But the battle was over length. The Captain of our salvation is ever ready to "undertake for us" and into His hands Jean Fraser gave her life.

"In the world ye shall have tribulation," the sad note echoes in hearts. "But be of good cheer"—it is those who keep closest to the Master that can best attune their spirits to *that* strain.

At Craylands and at beautiful Ardcorragh there is no lack of visitors come and go, "the boys" gather together in holiday-time. Honor and little Margaret are as gay as the birds in spring. John Fraser and his daughter manage their household with cords of good will and kindness, and the gentle rule is felt throughout the whole.

There is one interest in which every one unites at the Frasers'. The Missionary cause is never forgotten by any. Every morning at family prayer they ask a blessing on those dear ones far away, on Mildred and Denis Fayre, and on the sweet, brave spirit that first taught them to remember God's work in the ends of the world.

The cook—the servants in the Frasers' family remain for years and years together—still sends flowers to her uncle at Covent Garden Market while flowers are in bloom in the Craylands fields and lanes; the coachman still writes "mottoes" to fill his gilded walnut-shells, which are more popular than ever with the customers of certain confectioners' shops in the Harrow Road; and as for Maggie Macfarren, she is married now and lives in a cottage of her own in Clydesdale, but she manages to get Miss Fraser "golden pounds" every now and then, to be sent to her Bibles for those who read the "painted language, where dear Mildred is." How she gathers up that money her husband and her neighbours could tell; and all agree that she is none the poorer for the "share" that is set aside for the Lord.

I wrote, awhile ago, of influence circling outward as wave-circles do the surface of a pool when the water is disturbed. But there is another similitude, wider and truer, to which I will liken what Mrs. Keipyer said and said when staying with the Frasers. Sound, it is said, can never again be silenced; it passes beyond our hearing away into higher spaces where it vibrates everlastingly. And music, which is the truest and completest of all sound, does not die, but reaches wider and higher till its thrills upon the confines of the upper air.

And so, we cannot measure the effect of one unselfish deed; we cannot mark the influence which flows outward from a life consecrated to God from an earnest, loving effort wrought in the Saviour's name. But the effect, the power, *exists*. And the angels can measure and mark, and the great Father Himself will reward the work which perhaps wins little of earthly praise.

Bound up, as we are, with our bodily sensations, it is difficult to know how much more *real* are those things which are beyond the body, beyond the reach of time or the touch of death. Saint Paul, when he wrote the fourth and fifth chapters of his second letter to the Corinthians, must have realised this strongly. He writes of the light which "shineth in darkness," of trouble which causes no perplexity, of distress which cannot bring despair; for he looked *not* at "the things which are seen"—the temporal, perishing things—but at "the things which are unseen" which are eternal.

It is a paradox, but it is true to the very letter, in no vague figurative way. These unseen things—truth, charity, kindness, loving service, the thoughts of God, brave strivings to tread where the Saviour has trodden—these are the unseen things which will outlive the world.

Heirs of God, as we are, each living man made in His image, for whom Christ has died,—shall we not lay aside our selfishness, cast aside our treasures which thieves can steal and moths can fret, shall we not open our eyes to "unseen" things, and work, while time yet remains to us, for our great Father's sake? The silver and gold are His, the cattle on a thousand hills. He does not need our aid; but He stoops to ask of our work, that He may win the meed of service in His cause.

Long years have dragged by since the Lord left our earth. We cannot tell when His voice will again be heard, when His feet will stand again upon the world where once He died. But *this* we know, that the "night cometh when none can work," that our span of life is hurrying away, that we must mourn over wasted time, over dull-heartedness, over the fog which grasps at glitter in place of gold.

In a book written in Babylon in the olden time, are these God-giv-



words, "There shall be a time of trouble . . . and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT: AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."

SEPT. 24, 1884.

[On Sept. 24th, Harry MacInnes, of Trinity College, Cambridge, was killed by a fall in Switzerland. He was Secretary of the University Church Missionary Union, and zealous in all good works, and was much beloved by the Christian men among the undergraduates. He was a great grandson of the first Sir Powell Buxton.]



COME, faithful servant, come:

Leave all thy present tasks, or great or small,  
Leave parents, brethren, friends, and gladly all  
Earth's ties surrender at thy Father's call,  
And come to Me!

Come, faithful servant, come:

Thy loving labours in My vineyard o'er,  
Enter thy Master's joy on heaven's calm shore,  
Where the world's storms shall trouble thee no more,  
Yea, come to Me!

Come, faithful servant, come:

Trust Me that I'll thy lacking place supply;  
Trust I will hear a weeping mother's cry,  
And comfort every sorrower tenderly—  
Come thou to Me!

Yea, Saviour, Lord, I come:

Thy Holy Spirit be the sorrowers' stay,  
Thy summons joyfully I would obey,  
Pleading Thy blood to wash my sins away,  
I come to Thee.

## MRS. BARLOW'S SERVICE OF SONG.



SERVICES of Song have long been attractive and profitable entertainments; indeed, something more than entertainments, for the word Services has been happily chosen to express their truly Christian object and devotional spirit.

They have all the advantages of a very simple oratorio, without the accompaniments which have made many spiritually-minded people shrink from oratorios as usually performed. Occasionally Services of Song have been given in churches, making a kind of extended anthem with readings interspersed; but more commonly in schoolrooms, in which their influence has in many parishes been most happy.

Services of Song, as is well known, are generally on some Bible narrative or history. But there are others; and the Church of England Sunday School Institute has published some Missionary Services, three of them being on the C.M.S. Missions at Sierra Leone, Fuh-Chow, and Metlakatla. The authors of these are Bishop Cheetham, the Rev. A. W. Cribb (formerly of the Fuh-Kien Mission), and the Rev. H. S. Gedge. A very happy idea has now been worked out by Mrs. W. H. Barlow, wife of the late much-esteemed Principal of the Church Missionary College. She has compiled a Service on the Society itself and its work as a whole. This has been formally adopted by the Committee, and is now published as THE CHURCH MISSIONARY SERVICE OF SONG. A few words will describe it, and, we trust, recommend it for performance all over the country.

The Service is preceded by two appropriate prayers, and then opens with a choral, "Oh Thou the True and Only Light," from Mendelssohn's *St. Paul*, which, after a few introductory words read, is followed by the familiar hymn, "Hark, 'tis the watchman's cry," to the original tune, "Happy Land," specially appropriate as being a Telugu melody. Then begins Part I. of the Readings, entitled "Called to Service," instancing Abraham, Isaiah, Jonah, and St. Paul, the Church of England, and three typical missionaries, whose histories are briefly given, Henry Martyn, Robert Noble, and Thomas Fitzpatrick. Interspersed with these are Mendelssohn's "Sleepers, awake," from *St. Paul*; Bishop How's hymn, "O Word of God Incarnate," to the tune "Hinton Martell," adapted from Mendelssohn (263 in Hymnal Companion); the quartett and chorus,

"Blest are the departed," from Spohr's *Last Judgment*; another hymn by the Bishop of Bedford, "For all Thy saints who from their labours rest," to Troyte's Chant No. 2; and an anthem by Dr. Whitfield, of America, "I will lift up mine eyes unto the hills."

Part II., "The Mainspring and Nature of the Work," opens with S. J. Stone's hymn, "Through midnight gloom from Macedon," to Barry's tune in A. and M. The readings dwell first on Prayer as the distinctive feature of true missionary work, as exemplified in the cases of the Seventy, the Apostles after the Ascension, Paul and Barnabas at Antioch, &c., and in the origin and unvarying practice of the C.M.S.; and then briefly notice the various Missions in Africa, India, China, &c., successively. The music includes the hymn, "There is an eye that never sleeps," to Barnby's tune, "Holy Trinity"; the familiar chorus from *St. Paul*, "How lovely are the messengers"; the valedictory hymn, "With the sweet word of peace," to Vincent's tune in the Hymnal Companion; "Onward, Christian soldiers," to Sullivan's "St. Gertrude"; Miss Havergal's "Tell it out," to her own tune; "Lord, her watch Thy Church is keeping," to "Mannheim"; "Sow in the morn thy seed," to "Franconia"; and "Work, for the night is coming," to its own animating strain.

Part III. is "Some Results of the Work," in which there is special notice of the Native Ministry, Bible Translation, the suppression of the Slave Trade, Geographical and Linguistic Discoveries, and the work of one missionary as a specimen, that of Mr. Thomas in Tinnevely. With these readings are sung the ordination hymn, "Come, Holy Ghost, our souls inspire," to Attwood's tune; "Father of mercies, in Thy word," to "St. Ann"; "Creator Spirit, by whose aid," to "Surrey"; and Dr. Stainer's anthem, "What are these?" Then comes an admirable Conclusion to the readings, followed by "Who are these like stars appearing?" to Monk's tune, "All Saints."

The Service was performed for the first time at St. James's School, Clapham, on October 21st, the Rev. W. H. Barlow taking the readings, Mr. Beere conducting, and Mr. T. Rutt accompanying. Mr. D. H. Rücker, an old friend of the Society at Clapham, presided, and made an excellent speech at the close. There was a crowded and most appreciative audience, and the whole performance was a thorough success.

Mrs. Barlow has done the Society, and the missionary cause, a signal service by producing this Service of Song. That it will be largely used, and will meet with general approval, we have no doubt; and we trust that by the Divine blessing it may be instrumental in awakening in some places and deepening in others a true missionary spirit. The readings combine in a remarkable degree the high tone that should always mark a C.M.S. meeting, with manifold and interesting information; and every anthem and hymn comes in with singular appropriateness.

The book is considerably larger than the ordinary Services of Song, and the price, ninepence, is the lowest that could possibly be fixed; but quantities can be had by members of the Society at six shillings per dozen, on direct application to the C.M. House. The Committee look to a large sale to make the publication a pecuniary success.

## LETTERS TO THE EDITOR.

Archdeacon Williams of New Zealand.

MY DEAR SIR,—It is well to be accurate in comparatively small matters, and I am sure you wish to be so, so without apology I will tell you that my old friend and fellow-student, William Leonard Williams, son of Bishop Williams, graduated at Magdalen Hall (now Hertford College), not Magdalen College (see GLEANER for November, p. 126).

I congratulate you on the excellent print of the Archdeacon. Although I have not seen him since 1852—thirty-two years ago—I recognise his features, and even the general expression of his countenance.

I heartily thank you for your most interesting, instructive, and wondrously cheap and remarkably well-sustained periodical.

Damerham Vicarage, Salisbury, Nov. 5, 1884.

W. OWEN.

## Missionary Boxes in the Kitchen.

DEAR SIR,—If country clergymen would see that the young girls who go out from their parishes to service took with them a Missionary Box to be placed in the Kitchen, the result in many cases would be something substantial. This is my own habit, and I hope to use the plan more than ever. I was encouraged the other day, when one of our young women, who was at home for a holiday, came to see us, to find that she had 12s. 10<sup>d</sup>. in her box.

Littlebredy, Nov. 3rd, 1884.

R. B. M.



THE CHURCH MISSIONARY COLLEGE AT FUH-CHOW.

## THE C.M.S. COLLEGE AT FUH-CHOW.



ANY readers of the GLEANER will remember that six years ago a serious outrage was perpetrated by the Chinese upon the missionaries and Mission property at Fuh-Chow. It was really the outburst of feelings of jealousy and antipathy which had long rankled in the Chinese mind, though the pretext was the erection of certain missionary buildings which they said would bring down upon them the anger of their gods. Among the property destroyed was a new building intended for a college for the training of Native catechists and clergy. For two or three years after this event the missionaries unceasingly but ineffectually sought to secure a suitable site for the erection of a similar building. At last, however, in the providence of God, the authorities were led to offer them a site in exchange for one they had decided to purchase, and it was accepted and found most suitable. The new building, shown in our picture above, was opened in the autumn of 1883.

The position of the College is an excellent one, in the open country, at some distance from the Native villages, but

sufficiently near to enable the Principal\* and a band of students to visit them for preaching twice each week. The building will accommodate fifty students, each having a small room to himself; and the large hall, set apart for Divine service and fitted up as a chapel, can, when needed, seat some 250. The first Sunday service in it was, most appropriately, the ordination to the priesthood of the Rev. Ngoi Kaik-ki, who is the chief Native assistant in the Fuh-Chow educational work. At the beginning of the present year there were thirty-three men in training. "As the College gets filled," writes Mr. Stewart, "we shall be able each year to send out more men, and give a better response to the cry, heard from all parts of this Mission, 'the harvest truly is plenteous, but the laborers are few.'"

The site of the College has been purchased, and the College buildings erected, partly with the money received from the Chinese authorities as compensation for the first college destroyed in 1878, and partly by means of a munificent gift for the purpose from the late Mr. W. C. Jones.

\* The Principal, the Rev. R. W. Stewart, is now in England. His post temporarily filled by the Rev. L. Lloyd, assisted by the Rev. C. Shaw.



## THE RACE ENDED AND THE RACE BEGUN.

BY THE REV. J. H. KNOWLES, KASHMIR.



WITHIN the last twenty-four hours we have experienced something of the greatest sorrows, and something of the greatest joys of missionary life. The dark cloudy night of grief has been succeeded by a day-dawning full of joy and gladness. The Lord of the living and of the dead, "the Author and Finisher of faith," has called one member of our little Native community unto Himself, and has given us three others to follow in the same course, in his stead. And so it must ever be, until the great day appear—going and coming, sorrow and joy. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At six o'clock yesterday evening a rather large nondescript congregation of Christians and others assembled together in the picture-que cemetery, Sheikh Bāgh, Srinagar, Kashmir.\* God had taken from our midst a father in the Mission, and we were going to wish him "good-bye," until the great trumpet sound should call us all together again to meet the Saviour in the air.

Old Sumerah was the father-in-law of our respected and able Native doctor, Babu Thomas. He had only been a resident in Kashmir since the beginning of the year, but he was a chatty, genial old man, and had become pretty well known both among the hospital folk and the people in the neighbouring village. His history is intensely interesting, as he was one of the first Benares converts to Christianity. Before the revered Leupolt's time his heart had been changed, and he early gave evidence of the power of the truth within him, by a consistent and earnest walk and conversation. He was a devout Bible-student,

and frequently spoke of the Saviour and His great love, when he had opportunity. For some reason he gave up studying for the work of a catechist, left Benares, and accepted the situation of khāns-āmāh, or cook to a clergyman. From that time until the last few years he had always served clergymen in this position. He was present in Agra during the terrible time of the Mutiny, and was amongst that little band outside the fort, on whose behalf our present beloved Bishop French acted so nobly.†

Sumerah knew that he was soon to leave us, for he had gone some fifteen winters beyond the allotted space of years. A few days before his death he called his relations, the little grandchildren also, and gave them each and every one his especial blessing; so that it was not quite unexpected, when in the middle of last Friday night he aroused his daughter and son-in-law, and crying, "O God, be merciful to me a sinner," "O Lord Jesu, receive my spirit," he gave up the ghost.

On Saturday morning, the day after the funeral, the same and yet a

\* A full account of the Kashmir Medical Mission appeared in the GLEANER for July, 1883.

† It will be remembered by some, that when the Native Christians were refused admission within Agra Fort, the Bishop (then Mr. French), who was Principal of St. John's College, Agra, replied: "If these Christians are not allowed to come in, I will go out to them, for they must not be allowed to perish alone." They were then admitted.

different-looking company gathered together in the Sheikh Bāgh Church to receive three members into the Christian Church by the sacred rite of Baptism.

The three candidates were all relations of Sayad Allah Khān, whom we baptized here little more than a year ago,\* and it was his great influence, under Divine grace, that led them all three readily to renounce Islām, and to put themselves under instruction with a view to being eventually received into the Christian Church. Hearing that his wife's mother was ill, Sayad Allah, having obtained permission from Dr. Neve, started at once for Haripur, hoping to see her and to bring her back with him to Kashmir. We spoke to him of the difficulties of the way, but he showed us the Testament within his breast and the sword by his side (which, he said, was only to frighten people, should they threaten him), and said that he feared nothing. This brave fellow went back to his village, risked the unpleasant meeting with his own parents, the taunts and sneers of his former companions, the dangers of the fierce village tribes, believing firmly that God would have him go, and that the issue of his meeting with the old woman

and her son would be their becoming believers in the Lord and Saviour Jesus Christ. He was not deceived. To God be all the praise and all the glory.

Piyāri (beloved) was the old woman, mother of Sayad Allah's wife. We were pleased to retain her old name.

Gulām Khān (Gulam, servant) was the son, a nice-looking, fine, superior fellow about eighteen years of age. We are now employing him as special Mission messenger.

Wahhāb Jān (the spirit of the giver) was the pretty black-eyed little girl who is betrothed in marriage to Gulām Khān. Wahhāb Jān is the child's own name, and as the meaning is "the spirit of the giver," we gladly baptized her by it. Wahhāb

is Arabic, and is one of the Mussulman ninety-nine names of God.

Nearly all the Native Christians were present at the service, and some eighteen sympathising European friends. After the baptism a few earnest words of exhortation were addressed to the newly-baptized, beseeching them to follow in the steps of our dear departed brother, so far as he had followed Christ, and to constantly pray for that heavenly grace, by which alone they could hope to walk at all worthy of the vocation wherewith they were called. A very solemn service of the Holy Communion concluded one of the most interesting and joyful gatherings that a missionary is privileged to preside over.

May these baptisms be an earnest of the great harvest of souls which our heavenly Father is going to vouchsafe unto us! Brethren and sisters in Christ, please pray for a rich blessing upon the work of the Medical Mission in the beautiful but benighted vale of Kashmir.

June 30th, 1884.

\* The conversion of this man is interesting. Before removing to Kashmir Mr. Knowles was one day preaching in the Hazarah district and was heard by Sayad Allah, who had felt the burden of sin, but could find no peace from the Koran. He sought instruction from the missionary, and, after Mr. Knowles left for Kashmir, followed him thither—a rough march of 160 miles—and asked for baptism. After further teaching, he was admitted into the visible Church on May 13th, 1883. He then went back to his own land.



PREACHING TO NATIVE PATIENTS AT THE KASHMIR MEDICAL MISSION.



## THE MONTH.



DEEPLY interesting meeting took place on Nov. 4th at the C.M. House, when the Committee took leave of the Revs. C. C. Fenn and J. Barton, on their departure for Ceylon; of Bishop Hannington, the Rev. W. E. Taylor, and the Rev. E. A. Fitch, for East Africa; and of the Rev. Dr. E. F. and Mrs. Hoernle, for Persia. There was a crowded attendance of members and friends. The Instructions of the Committee to Mr. Fenn and Mr. Barton were delivered by Mr. Wigram, those to Dr. Hoernle by Mr. Gray, and those to Mr. Taylor and Mr. Fitch by Mr. Lang. The Bishop (who of course does not receive "instructions") was addressed by Mr. Wigram. After the several brethren had replied, an address to them was given by Archdeacon Richardson, who spoke on the three "Beholds" in St. James v. 7—11, noticing three different varieties of the grace of patience, and applying them to the three Missions, Ceylon, Persia, and East Africa. The Rev. H. W. Webb-Peploe closed with a most comprehensive and beautiful prayer.

MR. FENN, Bishop Hannington, the two younger brethren for East Africa, and Mrs. Low for Palestine, sailed in the P. & O. steamer "Nepaul" on Nov. 5th. In the same vessel was Bishop Caldwell, the S.P.G. Bishop in Tinnevely. Mr. Barton was prevented from accompanying them by sickness in his family, but he left for Trieste on the 10th, to catch up Mr. Fenn at Suez.

ON October 31st, the honorary degree of D.D. was conferred on Bishop Hannington by the University of Oxford. The Bishop was presented to Convocation by the Rev. Canon Ince, D.D., Regius Professor of Divinity.

ON October 18th, at St. John's Cathedral, Winnipeg, the Rev. R. Young, C.M.S. missionary at Red River, was consecrated first Bishop of the new diocese formed out of the Diocese of Athabasca. It comprises the southern portions of that vast territory, and includes the C.M.S. stations on Athabasca Lake and Peace River. Mr. Young takes the title of Bishop of Athabasca, and Bishop Bompas will take a new title for his great northern diocese.

IT is with mingled sorrow and thankfulness that we announce the death of our oldest missionary in the field. Archdeacon Alfred N. Brown of Tauranga, New Zealand, was called to his rest on Sept. 7th. He was one of the original students when the C.M. College was opened in 1825, and was ordained in 1827 by the Bishop of London. He sailed for New Zealand in April, 1829, and has laboured ever since, a period of 55½ years. He was appointed Archdeacon of Tauranga by Bishop Selwyn in 1844. A letter from him to the Editor of the GLEANER, noticing his early training at Islington, &c., appeared in our number for May, 1877.

THE Jaffna Mission, Ceylon, has lost another of its Native clergy. The Rev. J. Hensman, Pastor of Kopay, died on Sept. 5th, after no less than 48 years' service as an agent of the Society. He was ordained by Bishop Chapman in 1848.

WE regret to announce the death, on Sept. 28th, of George David, the well-known and faithful African catechist at Frere Town. It was hoped that he would be one of the first East Africans to receive holy orders. His death, which was quite sudden, occurred on the morning of the Harvest Thanksgiving day at Frere Town, the gladness of which was "turned into mourning unto all the people."

THE C.M.S. station of Ebute Meta and its out-stations have been transferred to the Lagos Native Church, which will in future arrange for the support of the Native clergy and catechists and direct the operations in the Mission.

THE Rev. James Settee, the senior Native pastor in N.W. America, has retired through ill-health. He has been in connection with the Society for over fifty years—for twenty years as catechist, and for thirty-one years as a Native clergyman. He belonged to the Swampy Cree tribe.

ALL our readers will be sorry to hear that Bishop Poole has been ordered by the doctors to leave Japan for the winter on account of his health. He proposed to cross the Pacific with Mrs. Poole to California

for two or three months. May it please God speedily to restore him and strength so valuable!

ON Oct. 15th, letters arrived from U-Ganda dated the first week of July. Mr. O'Flaherty and Mr. Ashe were well. Mr. Mackay had been suffering from fever. Altogether seventy adults and six children had been baptized, but seven have since died, of whom two were killed in battle.

ON Sept. 21st, at Metlakatla, Bishop Ridley confirmed seventeen Anglican converts, and afterwards administered to them and others the Holy Communion. The Bishop has translated, for the first time, the Gospels of St. Matthew, St. Mark, and St. John into the Tsimshian language, and St. Matthew is being printed.

WITH deep thankfulness we hear from the Rev. C. H. V. Gollmer, what we trust is a real outpouring of the Spirit at Lagos, beginning at Rev. James Johnson's church, St. Paul's, Breadfruit, and passing on to the Society's church, Christ Church, Faji. Some most moving services and meetings have been held, and several hitherto nominal Christians filled with joy and zeal. Mr. Gollmer asks for special prayer.

THE following, from the Rev. H. P. Parker, our Secretary at Calcutta, will be read with deep interest and thankfulness:—

"*July 19th.*—A Moulvie of considerable influence in Calcutta has this week publicly renounced his belief in Mohammedanism and declared his acceptance of Christianity. He has placed himself under the protection and instruction of Dr. Baumann, and shows a very thorough knowledge of the truth of Christianity. One of the recent series of tracts published to meet the Mohammedan agitation, and written under the immediate supervision of Dr. Baumann, seems to have made a great impression upon him. He is a Moulvie who was so active in getting half drunken sailors and half starved European loafers here in Calcutta to pass themselves off as Mohammedan converts and to preach against Christianity. He is the Moulvie who was so forth as the champion of the Mohammedans in the recent controversy on the Maidan with the Christian Catechist, Aman Masih."

"*August 2nd.*—The Moulvie of whom I wrote is remaining firm, and preaches Christ boldly and earnestly in Wellington Square, although his wife has left him and Mohammedan badmashes lie in wait for him to assault him in the streets."

THE C.M.S. Mission in the Island of Mauritius grows and prospers. There are 1,771 Christian adherents; 110 adults were baptized last year, and 1,231 scholars are educated in 22 schools. There are three European missionaries and three Native pastors. The work is mainly conducted by a Native Church Council, of which Bishop Royston is Patron. The languages used—Bengali, Hindi, Tamil, Chinese, and Creole.

THE C.M.S. Industrial Home for African Children in the Island of Mahé—the largest of the Seychelles group in the Indian Ocean—familiar a few years ago to the readers of the GLEANER through pictures engraved from the Rev. W. B. Chancellor's pretty sketches is now conducted by a lay missionary, Mr. H. M. Warry. He has African boys and girls, and also holds services in the Creole tongue, and carries on evangelistic work among the ex-slaves on the coffee estates.

THE Foreign Translation Committee of the Society for Promoting Christian Knowledge printed last year, for the C.M.S. Missions, Reading Books each in the Nupé and Igbara languages (Niger Missions), 1,000 Church Catechisms in Nupé, 500 Mende Vocabulary (West Africa), 500 Portions of Prayer Book in Syllabic Cree (North-West America), 2,000 Prayer Books in Maori (New Zealand). They have also printed grants of Prayer Books, &c., in Swahili (East Africa). Among the books in preparation are the Prayer Book in Arabic, in Hindustani, and in Tukudh (North-West America), and parts of it in Nupé and Igbara. Also a Bible History in Persian, and tales in Hausa (West Africa).

GLEANER EXAMINATION.—We would remind our friends that the Examination will take place on Tuesday, January 13th. We shall be glad to have early intimation regarding competitors.

## Topics for Thanksgiving and Prayer.

Thanksgiving for the religious revival at Lagos. Prayer for a greater outpouring of the Spirit on all the Native Churches of West Africa. (See above.) Prayer for the restoration of Bishop Poole to health. (See above.) Prayer for the missionaries now on their voyage out. Prayer for Bishop Young of Athabasca. (See above.) Prayer for Krishnagar (p. 138), Hakodate (p. 135), the Fuh-Chow C. (p. 138), Kashmir (p. 139), Mauritius and Seychelles (above).

RECEIVED for the C.M.S.:—Mary N. Pitcairn, Sale of Plants, 10s. 9d.



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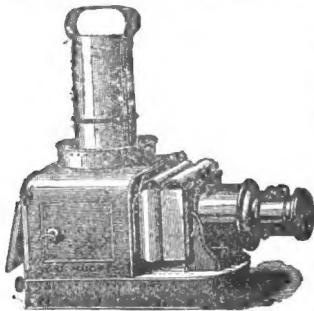
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